

SAXON TREATISE
CONCERNING THE
OLD AND NEW
TESTAMENT. Syn 762.13

WRITTEN ABOUT THE TIME OF
King EDGAR (700 years agoe) by ÆLFRICVS
ABBAS, thought to be the same that was afterward
Archbishop of CANTERBURY.

WHEREBY APPEARES WHAT WAS THE
Canon of holy Scripture here then received, and that the
Church of ENGLAND had it so long agoe in
her Mother-tongue.

NOW FIRST PUBLISHED IN PRINT WITH
English of our times, by WILLIAM LISLE of WILBERFORCE,
Esquier for the Kings Bedie: The Originall remaining still to be
seen in St ROBERT COTTONS Librarie, at the end
of his last Copie of the SAXON
TESTAMENT.

AND HEREVNTO IS ADDED OUT OF THE HOMILIES
and Epistles of the fore-said ÆLFRICVS, a second Edition of A Testimonie of
Antiquitie, &c. touching the Sacrament of the Bodie and Blood of the
LORD, be publicly preached and received in
the SAXONS time, &c.

Extrema quid quærat sua quæ vernacula nescit?

4.13.59

LONDON

Printed by IOHN HAVILAND for HENRIE
SEILE, dwelling in St Pauls Church-yard at the Signe of
the Tynes head. 1623.

21-1870

ON THE
CONCERNING THE
OLD AND
TESTAMENT

WITTEN ABOVETHE
ED. (700) (1870)
... to be the ...
... of ...

WHY REBY APPEARS WHAT WAS THE
... of ...
... and ...
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... FIRST ...
... can ...
... for the ...
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~~746.97~~

39 - 301, 2

39 - 303 (x ref)

39 - 304 (x ref)

The Saxon Characters or Letters, that
be most strange, be here knowen by
other common Characters
set ouer them.

d. th. th. f. g. h. i. r. f. t. w. y. z. and. that.
a. b. p. p. g. h. i. r. r. v. y. y. z. j. j.

Æ. Æ. Th. Th. E. H. M. S. W. And.
Æ. Æ. D. p. E. H. M. S. y. j.

The Saxon y seth our note of Full-point commonly for
all other distinctions.

Errata in the Preface.

B. 3. l. 19. *manazis* for *manazis*. C. 1. *Orontem*, for *Oraxem*. C. 1. *Oront* for *Oax*. C. 1. *Peti-
ture* for *reditura*. C. 2. haueing new gotten, for now aiming at: *Dele ibidem*, continue and,
B. l. 18. *Polignotus* for *Polygnote*. Num. 20. *8if* for *3if*.

In the Booke.

N. 2. l. 23. *Diacones* for *Diacones*. T. 2. l. 2. *sanificant* for *sanctificam*. l. 8. *comneflum* for *comneflum*.
l. 7. *fit* for *fit*.

Jeremy 6. 16.

Goe into the streets and enquire for the old way, and if it be the
good and right way, then goe therein, that you may finde
rest for your soles: but they say we will not walke therein.



THe Prince his Emblem shal the man conuince,
Who blames my Dedication to the Prince.
That Word still Saxon, shewes he doth protect
From throat of time our ancient Dialect;
And, as the Sense is, sith He serues his Father,
O let vs all him serue so much the rather!

TO THE PRINCE HIS
HIGHNES, WELCOME
HOME AND DEDICATION,
by way of Eclogue, imitating the
fourth of VIRGIL.

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I

E E Nine that leaue twi-pointed *Pernas* hill,
To dwell on double-trenched *Gogmagog*,
Into my soule your honie-dew distill;
And lest remembrance of my crosses clog,
With heauy thoughts my now aspiring minde,
O cast them out as farre as th'Eastern Inde:

2

Or cease their cause; while I that Worchy sing,
In whom Great *Brittaine* happiest of lands,
Shall most triumph; let Sheppard wandering
In barren soyle, along the Southern sands,
Fore-shew the rising of a Northern Starre,
That all the fixed ouer-shineth farre.

5

3 A

1870
TO THE PRINCE.

3

A greater Subject then for Sheppards pipe;
As some men think, who make but their owne times;
And sing of nought about the haw or hipe,
And such low matters match with lowly rimes:
But ancient Heard-men heretofore did vse
Sometime the high notes of their Cornamuse.

4

Nor all in Shrubs and Bushes take delight;
But some to sing of Heav'n-assaulting hills,
And stately woods; and such as watch by night
Their bleating charge, while others sleep their filis,
Behold and sing of all the flaming boules,
That guild the seats of th' euer-happy soules.

5

The like and brighter this Starre is I see
By North arising on our Hemisphere:
And whom els can it signifie, but thee,
Fore-told by th' Eagle (past now many a yeare)
To come of *Brute*, regaine his ancient throne,
And ioyne the foure great Nations all in one?

6 The

TO THE PRINCE.

6

The Norman, th' *Englisb*, and *Dardaniane*
(O royall Impe) are ioyned by thy Sire;
And thou fro mothers side draw'st bloud of *Dane*,
That in this Ile commanded many a Shire:
And who so like to pierce the golden vain
Of East and West, and mid-commanding *Spain*?

7

Th'old world of Time is past, and at thy birth
Began the new; now comes the maid again,
That last of heavenly kinde forsook this earth;
And *Saturn* shall anew begin to raign.
The Sphears returning to their former course
Of *Brittains* royall bloud renew the sourse.

8

This Land had whilome happy peace with *Spain*,
And long it held; vntill at deadly feud
A third them set; but thou (High Prince) again
(Though they with bloud haue land and sea embrewd)
By strange aduenture maist procure the peace,
That while this world endures shall neuer cease.

42.1.1870
9
See, see how *Cynthia* glaunceth from aboue
Her light on thee her new *Endymion*,
Deseruing more the tokens of her loue,
Then he of whom that ancient tale hath gon:
For vnder thee shall end this iron Age,
And finest mettall shine on worldly stage.

10
The mightie *Pan*, our hope once, now our hold,
With matchlesse wisdom hath prepar'd the waies,
That lead vnto this comming Age of Gold,
And qualifide the furie of our daies;
By staying wars, and countermanding vices,
And crushing th'egges vnatch't of Cockatrices.

11
For happy he no sooner gan to guide
With golden crosier flocks of *Britten* shore;
But peace straight from aboue gan softly slide,
And dwels since with vs surer then before.
Before (I grant) no sword made on vs road:
Now nor at home, nor any hurts abroad.

12

The martiall noise of sharp-accented life,
 The shrieking trump, and thunder-thumping drum,
 Deuis'd to make men prodigall of life,
 Haue not been heard, nor shall, for time to come,
 In all his raign; no roaring brasen throat
 Shall belch out iron boules at land or float.

13

When Hell it selfe thought once to shake his seat,
 And bring thereon eternall defolation
 From vnder ground, did he not soon defeat
 With heau'nly wisdom diu'lish machination?
 And euer since hath *Quiet* been his Page,
 To bring on vs the new *Saturnian* Age.

14

If after him (yet God long grant him raign!)
 Be vnder thee such homage-breakers found;
 If any Reliques of old ill remain,
 Thou shalt with sword so hew them to the ground,
 They ne'r preuaile, thou shalt our cheek from tears,
 And all the world deliuer from their fears.

For thou, commanding pow'r of forrain States,
 Shalt far and neere the round worlds scepter sway,
 (Most happy Prince) and ending all debates
 Extend thy fame fro Set to Spring of day;
 And so content all gouerne for their good,
 By Vertue met in both-side Royall blood.

The golden both and Crimsin Lillies sprong
 Amid thy Cradl'; and there thee to defend
 Stood passant lions three, and no lesse strong
 A Rampant single prest thy foes to rend:
 Thy time of birth was happiest of how'rs,
 With Lions guarded so, and deck't with flow'rs.

And yet more happy may thy marriage bee;
 Or ioyning to these blessings of thy birth
 The fairest fruit of sweet Pomgranat tree;
 The sweetest fruit that growes on face of earth:
 Or, if so faire, or, if so sweet as thee,
 Be elsewhere any; loe, for her and thee,

How this three-corner'd Ile on eu'ry side,
 Vnsens'd, vndclu'd, vngardined, vnset,
 By Nature selfe sets out her beauties pride,
 To please your sense, and deck your coronet:
 Yea wholesome herbs to fat your sheppards flocks,
 Who stand no more in feare of wolfe or fox.

Behold our goats, shaghaire'd as soft as silke,
 Some great with kid, and some with twins attripping,
 They all come home, with bags top-full of milke;
 And so our ewes, with lambs together skipping;
 No rot's among them, no ill herbe there growes,
 But euery where thy Lilly and thy Rose.

Though time will come, and must ere long begin,
 When greater thoughts thy high mind shall possesse;
 By reading th' Acts of all thy crowned Kin;
 And thinking how of thee be wrote no lesse:
 Then selfe-sowne Wheat shall grow and ripen afield,
 And sweate vnto of oke pure honie yeild.

Then shall we need no more to plant vs vines,
 Nor them to prop, to spread, to prune, to rub;
 Nor send beyond seas for outlandish wines;
 But in our fields, about each humble shrub,
 The self-set Imp shall winde, and load the same
 With purple clusters, all of deereſt name.

Here ſhalt thou finde what euer *Spaine* affourds,
 And growing here perhaps in greater ſtore;
 Her Limons, Oranges, Pomgranats, Gourds;
 Yea Weathers furr'd with her owne Toyſon d'Ore:
 For thee and thine ſhall nothing be to deere
 Whence-e're it comes; but what, what is not heere?

Yet may remaine ſome grudge of old diſeaſe,
 Which will enforce vs fortifie our townes;
 And ſkoure the ſteele, and brush the foamy ſeas,
 And for an armies victuall plough the downes:
 So ſhall w' haue plentie of eu'ry thing we need,
 Our peace at home, and warr's abroad to feed.

But when my Lord is growne to perfect strength,
 The feare of him shall make our trauaile cease;
 Nor shall we passe a line of bredth or length,
 To send-out, or bring-in, for warre, or peace:
 All shall be quiet; not a Ship need steere;
 But wares of all sort shall grow eu'ry where.

No Plough shall rase our great grand-mothers brest;
 No pruning knife shall set our Vines a bleeding;
 Our greater cattaile shall enioy a rest,
 And draw no more, but spend their time in feeding.
 Our sheepe shall feare no Wolfe, or suddaine storme;
 But goe and come all safe in vniforme.

Nor shall we more with artificiall hew
 Infect our fells, by teaching them to faine
 What Nature gaue not; Greene, Red, Yellow, Blew,
 Of fundry blee; more sad, or light, in graine:
 Our wooll shall grow, eu'n on the Weathers back,
 Of eu'ry colour that (we thinke) we lack.

27

So charge the Destinies their spindle runne :
 Then, O Prince, Lyon-like thy selfe vp-rouse ;
 And hauing thus with inbent heau'n begunne,
 See how this bulked world vnto thee bowes,
 At Sea and Land ; how of all things the summe
 Shewes ioy in thee, for present and to come.

28

O might I liue to register and sing
 The famous deeds of thy victorious hand !
 No brauer Verses vnto light should bring
 Or *Linus*, though his Father with him stand ;
 Or *Orpheus*-selfe, albeit his mother grudge ;
 Or any else, but such as must be iudge.

29

But, wheth'r I liue, or be first laid on herse,
 Grow thou apace (O most heroike Spirit !)
 And loue the Muses, and their followers ;
 Who may eternize thy surpassing merit.
 Dishartned had they been (O) long, long since ;
 But for their hope in such a King, and Prince.

TO THE PRINCE.

30

Yea Princess eke that shall be; Heau'n her blesse,
Her ioyne with Phoebus and the Sonne of May,
Minerva-like to be their Patronesse:
This may them raise to gaine, and make them play,
And sing to praise of your so louely name,
As well them fits eternising the same.

31

Faile you them not, and they shall neuer faile you;
But studie, search, devise, perswade, procure,
And spend their liues for all that may auaille you,
To make this Empire in your line endure.
As long as foams about your sheep this gulfe,
This watry wall to keep them from the Wolfe:

32

As long as *Brittaine* bears you Shepherds stout,
As well for warre, if need be, as to keepe
Your flocks within, and beasts of rauine out;
As long as wooll grows on the backs of sheepe;
As Corn, Salt, Lead, Tin, Hides, Cloth, Siluer & Woad,
Your Kingdoms loaden at home discharge abroad.

TO THE PRINCE.

33

As long as Castles built of Pitch and Wood,
Shall *Deles*-like about your Iland float,
To bring-in, and beare-out what seemes you good,
Though nothing bring they but we might forgot,
Tobacco, Puppets, Hobby-horses, Silke;
When your *Amarkes* flowes with Honie and Milke;

34

When *Syd'r* in *Kent* is, *Pyrric* in *Wostersbeere*,
Good-ale in *Darbie*, *Metheglen* in *Wales*,
Most holosome Wines; your Forests breed you Deer,
Your Marefts Fowle, Sheep your downes, Neat your sales;
When *Forth*, *Taw*, *Cluyd*, *Tems*, *Seuerne*, *Humber*, *rent*,
And foure great Seas, your Larders be for Lent.

35

As long as these, and Riuers all else-where,
Their moultten Crystall poure by crooked strayes
Into the Maine; from whence I read while ere
The Springs are soaked thorow spongy waies;
As long as Bees loue thyme, as Larkes loue day,
As Men loue Women, Women to goe gay:

36

TO THE PRINCE

36

Shall nere be wisht a change of royall line
From that is now, and shall of you descend,
To rule these Ilands; grant the powers Diuine
A happy match, and issue thence to send!
Which all we pray; and so bid welcome home,
Without the Brice, the most expected Groome.

37

For though thy vertues through all danger thrust;
And though thy loue doe flame with lasting fuell;
Who would the Sea, that hideous Monster trust
In Winter season with so rare a Iewell?
But let sweet Spring attend her Excellence;
And softly draw the weightie Consequence.

38

Meane while; in signe of deepe-conceiued ioyes
Forthy returne so safe, and in this wise,
From wracke of Sea and Land; harke, harke what noise
The Shepheards make; What sports they now deuise
With Treble and Drone, and Bonfiers, and Bels,
And Song, and dance, and all that meet is els.

a 3

39 But

TO THE PRINCE.

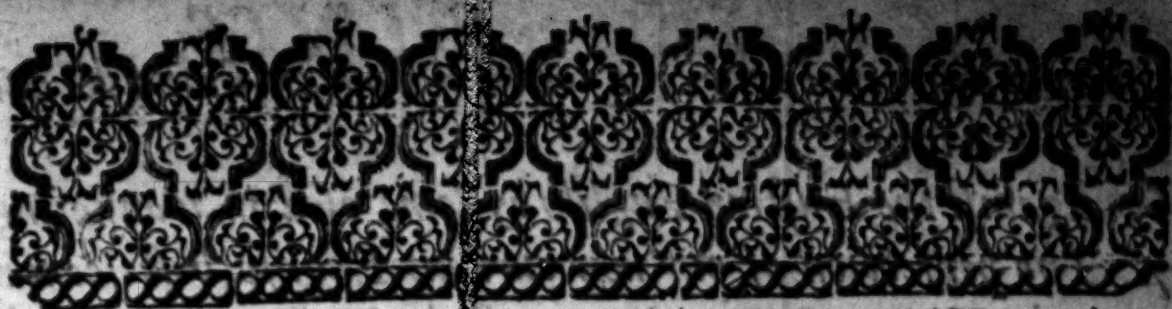
39

But I, that littl' haue els, held onely best,
 Whereby to shew my ioy and loyaltie,
 This little Booke; whercon, as on the rest,
 Vouchsafe (High Prince) to cast a gracious eie:
 And grant me leaue to dedicate the same,
 With all submission, to your sacred Name.


Your Graces

daily and most humble Beadsmann

WILLIAM L'ISLE.

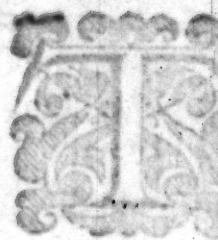


POINTS HANDLED IN. the PREFACE.

1.  *He Motive to Preface.*
2. *Against discouragements.*
3. *Against wauering in Religion.*
4. *For aduancement & preservation of learning.*
5. *Of the Gospell among the Brittons.*
6. *Of the Brittish tongue : and all others still tending to confusion.*
7. *The Kings example great Prouocation to write.*
8. *Of the Saxon tongue and holy Scriptures, &c. tr.inslated thereinto.*
9. *A way to understand our Saxon Monuments.*
10. *What obserued in them.*
11. *Of the Bible in other vulgar tongues had long ago.*
12. *The necessitie thereof.*
13. *Against Ignorance.*
14. *Of Standard-Bibles for the Kings Chappell and Cathedrals.*

15. Great

15. Great difference betwixt a common Romane-Catholike and a Puritane.
16. Against the Fustian English by some vsed in translating.
17. The perfection of our now currant English, best seen in the Kings owne writings; and why?
18. Rude beginnings not to be forgotten, after perfection attained.
19. What boots it now to know this old English, which we call Saxon.
20. The complaint of a Saxon King.



To the READERS.

I.



Hat I put not out any thing rashly
in print, especially of this kinde,
and in this Age so ready to con-
troll; and that I may doe somewhat
more than translate; which is but a
painfull office vnder another man;
I thought meet thus to exercise my Pen first by way of
Preface. Then take ye this notice (discreet and gentle
Readers) that here I offer vnto your view (as the title
shewes) an ancient monument of the Church of *Eng-
land*. If I should say no more, that name onely impli-
eth reason enough to shew it worthy preservation
among vs, euen in this old garbe and character now al-
most forgotten: but that it perish not altogether, as it
was like, by this all-devouring time, such knowledge
thereof, as God hath giuen me, I shall gladly impart;
and try by this little, before I trust much: intending ere
long, if this be well accepted, to publish more of the
same kinde. For though profest Diuine I am not, nor
thinke my selfe worthy, for wants I feele; yet honou-
ring them that are, and submitting these my ende-
uours to their fauourable censure, I hope it will be ta-
ken, of all that are wise and godly, for a well employing
some-

To the Readers.

somewhile this my poore talent, and an acceptable service to our Church and common wealth.

2. This if I obtaine, I regard not the enuious or malignant humour of some; who when they see any haue skill neuer so little in thing vncommon, be they know it not themselves, are ready, if he haue any other good parts, to blemish them all with a by-word of that one: and would for this haue him counted a Saxon (which they laugh at, as vaine) though he know moreouer the learned tongues and Arts as well as they. Howsoever it deserues (I grant) no great commendation, I am sure it is far from a fault, to know these ouer-aged and outworne dialects, especially of our owne tongue, which I desire to aduance; and some other good vse I trust to make and shew you thereof. I haue done. Nor can I be discouraged with the opinion of those men, who thinke that a lay-man ought not to meddle with matter so tending to diuinity, as this; I haue (I take it) both warrant of ^a holy Scripture for it, and examples of many good men doing the like, whereof I need not rehearse, they are so well knowne. Make then no difference betweene the office of an Apostle and Minister preaching, and all other kinde of assisting to the Gospell; as betwixt *Solomon* and *Hiram* in building the Israelites contributing towards the Tabernacle, as the wise workemens disposing thereof: the people bringing, and the Priests offering sacrifice: I thinke I do as I ought, when others bring gold, siluer, and precious stones, to bring somewhat also of that God hath lent me, though it be but wood, wooll, or haire; according to that of ^b *Exodus*. And as I am bound thus by my ability to helpe forward the Lords Tabernacle in

^a 1 Pet. 4. 10.
Rom. 12. 16.

^b *Exod.* 35. 34.

Temple

To the Readers.

Temple; so where I meet with occasion (as oft in this Preface) to oppose the common enemy, the daughter of *Babel* and her followers; I shall doe as the Jewes did in building the second Temple, haue one hand still ready to fight. Wherein though I be not able to encounter the stronger sort of her Champions, but leaue that for our graue Diuines; Why should I be enuied this happinesse at least, to dash her children against the stones: Such I meane as maintaine against the truth, weake and childish opinions, and such as are easie to bee refuted; for so they doe that allow no Scripture at all in vulgar tongues, or hold it but a new come doctrine; whom this Treatise doth manifestly conuince.

psal. 135.

3. Yea maugre all such and their well wishers, who in vaine now hope for a day, I am not afraid to shew my zeale of the truth, and make knowne to the world what Religion I professe, the rather because I see many so co-uert, and warily bearing themselues in this point, as if they would be still ready for a change. Indeed wee liue here as on the great Bursse and Exchange of the world, trucquing and trading as it were by the Merchant Waters thereof: a troublesome and tempestuous Sea; where are many cruell Piraies and enticing Sirens; many dangerous Rocks, and deuouring Monsters; sucking quicksands, and swallowing gultes; many strong eddies, gusts, and counterblasts: Whereby we are hoisted sometime to heauen with a billow of presumption, and dung downe againe with a bysse of despaire to helward: all this notwithstanding, I count the seafaring man of this time, very simple or wilfully miscarried, that hauing the card and compasse of holy Scripture in so cleere a skie, and (thanks be to God) the wind, the heavenly

To the Readers.

wind which bloweth where it list, now so fauourable; hath not the Citie that we are all bound-for, the City on a hill, in kenning: and what may be said then of them, who being with the tide entred and gone vp the riuer thither flowing, shall with an ebbe fall-of and dissemboque? Little need I care what men so cowardly and faint-hearted thinke of my worke: how wise soeuer they are in their owne conceits.

4. For toward the aduancement of Learning and Religion, I may say with *Horace*: *Ego cur acquirere pauca, si possum inuideor?* or if I get and adde nothing, it is a good thing yet to repaire in time, and keepe wel that we haue; according to that, *Nec minor est virtus quam quærere parta tueri*. A grieffe it is to remember our losse; though well done of^d him to put vs in minde therof; who hath writtē so learnedly both *De rebus deperditis*, of things lost, and *De recens inuentis*, of things new found out. For as in this late flourishing time of all Arts, many notable things haue beene found, before vknowne; so betweene this and the learned Age last aforegoing, long time there was of ignorance and neglect of good learning, wherein many notable inuents, and works of old time, haue perished, or beene very much corrupted, which might haue beene kept & preserued entire with due care had in time. *Sunt hic etiam sua premia laudi*: Here is also to be found the reward of vertue: and who feeles not hurt by the contrary? Who feeles not the losse? What student, what workman? yea what good husband or huswife, but would be glad now of that vnexpuisable, that vnwastable light (whether it were oile of gold, as some think, (because it comes of a substance not consumed by fire) or whatsoever else it was) that rare iewell, which they had of
old

a Guido Panci-
rollus.

To the Readers

of I time shining, rather than burning in their sepulchers? Now I say, now especially, when day will not serue to study and worke in: nay to play in. And who but would earnestly desire that cleere and hammerable glasse of old, for plate and other vtensilis: now the merchant venteth so well his siluer in the East. And yet not that, but for new: it else (I thinke) causes the scarcity of money. What a rare inuention was it, to mould the dow of artifice all marble, and bake it in Killes for building as hard as the naturall; or tempered with clammy and stoning waters, to plaster and polish it with tooles applicable vnto all forms; whereof so many goodly chaplets and pillars were made in our Churches and Abbees of old time? And how lamentable is the losse of this skill, now the stupendous workes of deuout Antiquity are fallen so farre in decay: for as hard it seemes to repaire the one, as to restore the other. If the good counsell that *S. Gregory* gaue to *Austen* the Monke, and our Apostle here, had beene well followed; that of the Churches reueneue a fourth part should yeerely be spent in reparations, it had not bene so. Let vs learne therefore by lamentable example of both, to maintaine and saue in time all good things enclining to ruine, be they workes of mind or body. It was a sentence of *Hesiod* so commendable, that *Aristotle* thought it worthy citing in his *Ethicks*: Yea *Sophocles* in his *Antigone*; *S. Basil* in his Exhortation to youth; *Cicillie* in the Oration for *Cluentius*; and *Linie* in that of *Minutius* hath it well and diuinely wrought.

Beda Ecclesiast.
hist. lib. I. c. 27.

[illegible]

* L 22.

To the Readers.

The man is chiefe that of himselfe is wise,
And marks the better things how still they tend
From first beginning by the midst to th' end.

The next is he that followes good aduise.

But he that neither knowes, nor will be taught

The thing is good, is counted good for naught.

The like may be said of all other good learning, and such namely as I now haue in hand. Best is he that inuents, the next he that followes forth and eekes-out a good inuention; and we may adde a third, that inuours to preserue both. If a man cannot obtaine the first or second place; he may yet doe good in the third: and such also in the faigned games of *Homer* and *Virgil* were euer rewarded: yea sometime the master of the sport would giue a token of his fauour to the fourth: as in this case he may be thought worthy, that shall but well vse and well report-of other mens endeouours to encourage them. But he that will doe none of all these, is a very bad member of Letters commonwealth. *Salust* counts him no better than a beast, *qui vitam silentio transit*; that vtters nothing, that leaues not in writing somewhat worthy to continue his memory after this life: but he that shall not only himselfe end in such vnprofitable silence, but discourage all others from vttering that is good; I lacke a name for him.

If we consider a little further these different degrees of mens endeouours, it will bring vs home to our purpose. The inuention of a thing good and profitable is very hard and rare: Yet easie it is for a man to eeke and put somewhat thereto; because nothing is perfit at the first inuention: Now both inuenting and eeking little auaille, without preseruatiō, which is easiest of all.

To the Readers.

all as to build and adorne goodly temples for the service of God, are most excellent workes: yet all-dwelling time we see will consume both, and to little purpose are they, if due care be not had to repaire, preserve, and vse them well.

Such also is the case of all booke and monuments of good learning, and especially those of Christian Religion. I am not able to set out any new matter of that kinde worth reading; nor yet to perfect well that is out already: And moreouer I thinke it needlesse for me in this age so full of good writers. Therefore shall I not attaine to the first or second ranke: yet that I may in some sort come neere the third; and that I be not idle, but imploy some good way the small talent, for which I must one day make an account: Lo here in this field of learning, this orchard of the old English Church, haue I set my selfe on worke, where though I plant not a new, I may saue at least a good old tree or two, that were like to be lost: now, for a triall, this remnant of the learning *Ælfrikes* writing; as I meane to doe ere long (if it may be accepted) a part of the Bible which our Saxon Ancestors left vs in their owne tongue: to what vse I will say more hereafter: Now this only that may be gathered by our losse of the like helpe from the Brittaines.

For had they done the like; or rather, had continued all warres, inuasion and vastation suffered them to write and leaue bookes as the Saxons did; how might their good monuments auaille, and giue light, to so many darke questions and doubts now debated? Sith likewise they had the Gospell euen in the Apostles time; and from Saint *Paul* himselfe; as may fall well appeare by the *authorities which I haue set downe at large in the

* *Theodoretus de curandis Græcorum affect. Sophronius de peregrinatione Petri & Pauli. Venantius Fort.*

To the Readers.

the fore-page of this Worke, to fill vp that empty roome which of necessitie ensued the counterpaging our translations. I will not repeat them here: but adde this moreover, that the greatest and most ancient Church of this land, now (thankes be to God for the Benefactors) well toward repairing, is dedicated vnto his memory: which seemes well to confirme the said authorities: as this doth also (me thinks) & much more, that in the * *Saxon Homilies* he hath not only the Episcopall title of *re hlaford*, *7 ipe hlaford*, the Lord Saint Paul, and our Lord Saint Paul: but this also, * *Seint Popel þe is þe hegyr lopp* *þeop þe is habteþ inne halig kirk*. Saint Paul, who is the highest teacher that we haue in holy Church. Yet had this land here also *Simon Zelotes* preaching, as witnesseth ^b *Nicephorus*, and ^c *Dorotheus Tyrius*; Yea *Ioseph* it had of *Arimathea*, as we read in our history of *Glastenbury*: where to well agrees, in that point, the Chronicle of *S. Ierome*: and with great probability; for this Isle in very deed was then a Roman Prouince, and a common place of their banishment, as seemes by that of *Virgil*;

At nos hinc alij sitientes ibimus Afros:

Pars Scythiam, & rapidum Creta veniemus Orontem:

Et penitus toto diuisos Orbe Britannos:

But we shall hence, some to the thirsty Moore,

To swift *Oront* of Crete, to Scythicke shore:

And some (alas) int' utter banishment

Among the Brittons from the world yrent.

And it is not vnlikely that the Iewes procured his banishment euen hither through the hatred and malice they bore him, for burying the Lords Body; for hereby grew (euen as they forespake it) the second error (as they call it) worse (to their intent) then the first. But here-

of

* *Serm. beatae Virginis.*

* *Ibidem.*

It seemes Rome had not then resolved to deriue her Church from Peter.

^b *l. 2. c. 40.*

^c *In Synopsi.*

To the Readers.

of this *Elfrike* in an homily of our Saviours Resurrection, saith very well, that if any had stoln the blessed Body, they would not haue staied to vnwinde it, and leaue so well ordered the linnen clothes. For *salu* (saith he) ne luffe nane yling. *These loues no delay.* But I goe on: The people of this land also were then very apt to receiue Christianity, being so far from Iewish superstition, and holding euen in their heathenisme the immortality of the soule, as of our *Druides* all story beares witnesse, and the Poet *Lucan* of the nation, counting it a speciall cause of their wonderfull courage and valour in battaile, and commending that opinion contrary to his owne:

*Felices errore suo, quos ille timorum
Maximus haud urget lathi metus; inde ruendi
In ferrum mens prona viris, animique capaces
Mortis: & ignaum petitura parceret vita.*

Men blest with error, whom the greatest feare,
The feare of death, appalls not: hence they beare
So bold on blade; haue minds digesting death;
And thinke it base to spare returning breath.

How might such couragious Disciples of *Simon Zelotes*, of *Paul* and *Ioseph*, vnto the time of King *Lucius*; and afterward the Legates of Pope *Eleutherius*, and the rest, who the followers of *Germanus*, *Lupus*, and *Seuerus*, and lastly the Monkes of *Bangor*, aboue two thousand together, as *Beda* writeth; How might they haue maintained the truth, vnto the time of our last conuersion, vnder Pope *Gregory* by *Austen* the Monke! who came hither but in the yeere 596. and that was 70. yeeres after *Dionysius* in Rome had composed the Paschall Cycle, or Reuolution of 19. So as our British Diuines then and long before

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before holding another course of Easter; if it were not otherwise plaine already, it may appeare euen by this, that they had the Gospell either from some other mother-Church then *Rome*; or 70. yeeres at least before that *Austens* time. Nay they had it (as I say) long before, and euen from the Apostles time, as hath beene shewed. And very strong and constant they were also in the faith, as appeares by the foresaid courage of the nation, and by the examples of Saint ^a *Albanus* of *Verlam*; *Aron* and *Iulius* of *Legeacester*, & many other both men and women. The said Monkes of *Bangor* also, and Priests among them, though they left vs no writings (as ^b *Ninnius* himselfe a Brittan complaines) or none so strong and durable, as to withstand the iniuries of time, and heathen or hereticall tyranny; Yet resisted they in person to the death (as their very enemies doe witnesse) all points of Doctrine then brought them differing from that they had receiued aforetime. So *Beda* also writeth of them in the second Chapter of his second ^c booke, concluding it thus; *ond swa swa gefylled se picedom swa halgan birceoper Augustinus þæt his coloon for hisa weoplearnerre hwilpenolicne forþwæc swa þæt he forðon his ær þæt lærdon geþeahwe hisa ece hælo forhogodon. that is: And so was fulfilled the prophesie of the holy Bishop Saint Austen, that they should for their infidelity suffer the wracke of temporary destruction, because they before neglected the learned counsell of their euerlasting saluation. The Latine Copy-clerke, to excuse this *Austen*, and free him from priuity and guilt of so cruell a fact, hath enfarced these words; *Quamuis ipso iam multo antè tempore ad cœlestia regna sublato*: Which are not expressed in the Saxon,*

^a *Beda Hist.*
Ecc. 1. 7.

^b *Initio historia.*

^c *Ecc. Hist.*
Anglorum.

nor

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not agreeable to the sequell; his death being not yet
 as yet minged; but with later occurrences in the Chapter
 following, which thus begins: þa wæs æfter þissum þæs
 an gyltunur bpetone epcce bircceop gehalgade 11. bircce- Beda 2.3.
 opas þær wæs mellitunur hawen oþen iustun: that is, Af-
 ter this it came to passe, that *Austen* Archbishop of Bri-
 taine consecrated two Bishops, whereof one was called
Mallius, and the other *Iustus*. What can be meant by
 this, After this; but, after the matter last afore mentio-
 ned, which was the slaughter of our Britaine Priests?
 And this the learned Master *Mason* in his booke of
 Consecrations full well obserued, before these pregnant
 words of the Saxon Copy were thus publikely known,
 to put all out of doubt. Nor is it vnlikely that Rome
 having new gotten the title of Vniuersall Bishop (though
 for him, who in another counted it a signe of Anti-
 christ, would by all meanes endeouour to continue and
 maintaine her Hierarchie and great Motherhood of
 Churches: that in any wise she might hold still, at least by
 Ecclesiasticall power, an Image of that Empire she had
 before gotten, temporall of the whole world. And to
 that end while she was but weake, here as in other pla-
 ces, by pretence of the spirituall sword onely, made she
 them instructed Kings her executioners: but challen-
 ged, when she grew strong, the temporall sword also to
 her service, by a goodly interpretation of *Ecce sunt duo gla-*
di. Here are two swords. And so lost this land the rem-
 nant of her most ancient Christians. A note of whose
 memory may yet be gathered from the different kinds
 of Church-seruice recorded in diuers foundations and
 ordinations of our religious houses; as *Secundum usum*
Saxonum, brought hither by the Romans, and *Secundum*

*a Beda 2.3.
in initio.*

o Luke 22.38.

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usum Bangor, left here by the Brittaines.

6. But O that they had left vs the true History of their Church; or at least the Bible in their tongue! For though by *Aristophanes* (as I read in ^f *Stephanus de urbibus*) the Comedy being lost) though by so famous a Poet their tongue bee tearmed, γλώσση μαλακή, a blacke or darke tongue, because so few vnderstood it, and that so long agoe; yet was it by *Ioseph Scaliger*, one of the greatest Clarkes of our age, taken to be one of the primitiue Languages; and he therefore toward his end (as *Cato* the Greeke) went about to learne it: hoping thereby to finde the roots of many vnknowne words in those many tongues that he spake. We haue indeed the Scriptures of late translated into Welch, which is the Brittish now spoken: but doubtlesse farre differing from the ancient, as by diuers words of *Ninnius* and *Gyldas*, and by the Gaulish (whereof it came) in sundry old Writers dispersed, may appeare. And needs must that tongue take part with all others in the plague of Confusion, and so be made not onely different from the first language and all the next following, but still more and more in tract of time to varie from it selfe, as all others doe. For the Hebrew it selfe, that held sincere so long after Babell, yet by temporizing with *Ægypt*, politizing with *Chaldea*, merchandizing with *Syria*, Idolatrizing with *Canaan*, &c. grew so out of knowledge among the people, that they vnderstood not our Sauours *Eli, Eli, lamma sabactani*. Some say they were no Iewes but Romans, that said, *Let vs see if Elias will come helpe him*: but (alas) the Romans thought as little of *Elias* as the Iewes did of their God. In other tongues the change hath beene much more. What late Roman well

^f Vocabulo
Ephraim.

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well vnderstood the phraſe of their twelue tables?
 My ſelfe ſcarce vnderſtood the Latine that *Le-
 A* ſpoke: nor wee *Chaucers* Engliſh, nor hee, that
 was ſpoken before the conqueſt. If he did, hee would
 haue borrowed ſo many words from abroad, ha-
 ving enough and better at home, except it were to
 pleaſe the Prince and Nobles, then all Normanizing, a
 fine point of Court-rhetoricke for thoſe daies. But I
 haue heard that an Engliſhman Scottizing once to our
 King, was roundly reprov'd for it, bleſſed be his Maie-
 ſty that ſo hateth flattery.

Let vs follow (though we cannot but very far off
 from the childe his father, *non paſſibus aqua*) let vs follow
 him ſet as we may, in all his excellent vertues commu-
 nicable vnto Subiects, and herein rather than in leſſer
 matters verifie the Verſe;

Regis ad exemplum totius componitur orbis

Such are the people of every Realme,

As he that weares the Diademe.

As for my ſelfe, one of the leaſt though I be of his hum-
 ble ſervants and people, this that I minged laſt was
 not the leaſt motiue I had to this worke in hand, and
 ſome others lying yet by me. For when I ſaw my ſo-
 veraigne Lord and Maſter, ſo deſcended as he is, of Bri-
 tain, Saxen, Scottiſh and Norman blond Royall, yea
 ſo alſo I may ſay, (to ſpeake of all his Kingdomes)
 for Ireland it ſelfe is anciently called *ſcotta ea*, the
 ſcote Iland: when I ſaw his Maieſty among the infinite
 affaires of his Sword and Scepter in ſo many his
 Kingdomes, yet finde ſome time to profit the Church
 of God in generall with his diuine writings, and euen ſo
 according to his iuſt title from *A* the ſeuenth, as

*Chron. Sax. &
 Beda in Eccle.
 Hiſt. I. I.*

To the Readers.

Epistle to the
Queene before
his English
Beda.

remaines on record; not *H.* the eight, as *Stapleton* sup-
poseth) to defend the faith; I thought it a shame, and
the great fault also of talent-hiding, to lead all my life
in study, and haue leisure enough, yea nothing else to
doe, and yet not seeke any way thereby to profit others.
In such a case the Poets Verse may well be read without
an interrogation, *Scire tuum nihil est nisi te scire hoc
sciat alter.* For it will not excuse me to say I haue no pre-
ferment of a scholler, nor place conuenient to lodge my
selfe and my bookes; it will be replied, *Caelo tegitur qui
domum non habet.* And if I should say with *Archimedes*, *Da
ubi consistam & mouebo terram;* Giue me where to plant
my tooles and engines, and Ile shake the earth, I should
be answered;

Quid dignum tanto, &c. Or,

Non possis oculis quantum contendere Linceus:

Non tamen idcirco contemnas lippus inungi.

What if thou canst not see as farre as Linse?

Annoint thee (bleare-eie) see though but a glinse.

Nor am I so wayward as the meere scholler, who
through his owne default rising athirst from a gracious
Prelates table allaid his choller with an Epigram;

Mittitur in disco, &c.

It was the old seruice to set drinke before vs; now it
must be called for; but I thanke God I can labour in the
heat and endure thirst like a Camell: and this creature
with that qualitie is the best and only meanes that hath
beene found to conuey through the deserts, the sweet
wares of happy *Arabie*, and so to distrade and retaile
them among the Nations. Ayming therefore at the like
marke, as I haue shewed in generall, I thus goe on to my
worke more particularly.

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8. The Greekes counted all barbarous whose tongue they vnderstood not; and in that ciuill sense *S. Paul* useth the word, as also the Latine Poet,

Barbarus hic ego sum, quia non intelligor ulli:

but after a more spirituall meaning said the old gloffe on the Psalmes, *Barbara lingua est quæ Dominum non laudat*, The language is barbarous, that praiseth not the Lord. If such were ours, we might be ashamed of it: but thanks be to God (to say nothing of our times) wee haue the testimony of *S. Gregory*, *Ecce lingua Britannica quæ nihil aliud nouerat quam barbarum fremdere, iamdudum in diuiniis laudibus Hebraum caput Alleluiah resonare.* If hee meane the British tongue, he doth it but right, as is afore proued: but that were against his owne Apostleship, and the motherhood of Rome by him got here. If then by *Lingua Britannica* he means the old English (which is more likely) he speakes by *Hysteresis* or *Anachronisme* (a figure much vsed in Historie, yea euen in the Bible) And so Master *Fox* did, when he learned the mother of *Constantine*, an English woman; this might haue beene as well taken as the other, had it pleased Master *Richard Verstegan*. But we read also in Venerable *Bede*, that our forefathers the Saxons had the whole Bible in their own tongue, and partly by King *Elfred* himselfe translated. If therefore this land so long and longer agoe sounded the praise of God in the mother tongues of both her ancient inhabitants: what wrong hath *Huterus* done vs to forget them in his Catalogue of so many tongues praising the Lord, before his radicall Hebrew Bible? but it is our owne fault, that of our first ancients the Britains, haue spoyled or lost all the monuments, (for the Bible now translated into Welch is but new, as I haue said,) and

*In expositione
libri Job.*

*King Elfreds
Bible.*

To the Readers.

Vide Camden in
Yorkeſhire.

and then of the Saxons a people moſt deuout (as by the Monasteries and Churches they built appeares) hauing in our Libraries ſo goodly monuments of reuerend antiquitie, diuine handwritings, in ſo faire and large character, that a man running may read them; doe not make them knowne to the world; but let them lie ſtill like a treaſure hid, to no uſe; and euen till they be almoſt forgotten of our ſelues. *Alcuinus* our countrey man, the ſcholler of *Bede*, and founder of the Vniuerſity at *Paris*, could ſay there, *Giue me the bookes that I had in my Countrey*, (that is, at *Yorke*) *and Ile make you a flouriſhing Vniuerſity*. But we hauing all theſe and many moe, with the diuine Works alſo of our great Lord and Maſter King *James* himſelfe *inſtar omnium*, doe not make right uſe of them.

9. The due conſideration hereof firſt ſtirred vp in me an earneſt deſire to know what learning lay hid in this old Engliſh tongue: for which I found out this vnealie way, firſt to acquaint my ſelfe a little with the Dutch both high and low; the one by originall, the other by commerce allied: then to reade a while for recreation all the old Engliſh I could finde, poetry or proſe, of what matter ſoeuer. And diuers good bookes of this kinde I got, that were neuer yet publiſhed in print; which euer the more ancient they were, I perceiued came neerer the Saxon: But the Saxon, (as a bird, flying in the aire farther and farther, ſeemes leſſe and leſſe;) the older it was, became harder to bee vnderſtood. At length I lighted on *Virgil* Scotiſhed by the Reuerend *Gawin Dowglas* Biſhop of *Dunkell*, and vncle to the Earle of *Angus*; the beſt tranſlation of that Poet that euer I read: And though I found that dialect more hard than

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than any of the former (as neerer the Saxon, because farther from the Norman) yet with helpe of the Latine I made shift to vnderstand it, and read the booke more than once from the beginning to the end. Wherby I must confesse I got more knowledge of that I sought than by any of the other. For as at the Saxon Inuasion many of the Britans, so at the Norman many of the Saxons fled into Scotland, preserving in that Realme vnconquered, as the line Royall, so also the language, better than the Inhabitants here, vnder conquerors law and custome, were able. Next then I read the decalogue &c. set out by *Fraerus* in common character, and so prepared came to the proper Saxon; which differeth but in seuen or eight letters from the Pica Roman: and therein reading certaine Sermons, and the foure Euangelists set out and Englished by M^r. *Fox*, so increased my skill, that at length (I thanke God) I found my selfe able (as it were to swimme without bladders) to vnderstand the vntranslated fragments of the tongue scattered in Master *Cambden* and others, by him some, and some by Sir *Henry Savill* set forth: as also those in *Tho: of Walsingham*, *Caius*, and *Lambard*; with certaine old charters that I met with among the Kings Records, and in the Coucher-bookes of Monasteries; Yet still ventring not far from the shore. At last waxing more able through vse, I tooke heart to put forth and due into the deep among the meere Saxon monuments of my worthily respected kinsman Sir *H. Spelman*, my honorable friend Sir *Rob. Cotton*, & of our Libraries in Cambridge. So far about went I for want of a guide, who now (thanks be to God) am able to lead others a neerer way. Yet of the way I went this I may say with the Psalmist, *Qui descendunt in mare &c.* for
d there,

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* Job.

there, even there did I see the ship of *S. Peter* sometime shaken with a storme, somtime with full saile scudding afore the winds, & there among other wonders the mysterious Antichrist like a *Leuiathan* sporting himselfe in the waters, whereto * *he was created*; yet with the Lords great hook still in his snout, stopping his course, & limiting his pleasure. There also I found well recorded all manner of humane learning. But of these & all that I saw there touching the faith and Church of Christ, worthy remembrance in these times of controuersie, to speake more particularly and at full, requires a large volume, with the pen and industry of some one, not better enclined thereto, but more encouraged than my selfe. And yet how-soeuer I leaue for others, or for another time our Nations ancient Records of humane writing: I could not so lightly passe by these ancient testimonies of this lands Religion: much lesse this their monument concerning the holy Scriptures; whose any part, or memory thereof so anciently written, in any tongue, for the glory of God and benefit of his Church, I desire to preserue;

* De Nat. deon.

II. And the rather because it hath beene slandered for heresie and new doctrine, (as I said before) to haue the Scripture in vulgar. To examine this point by the way; the very name of Religion and *Lex* also (which we put for the Law of God) commeth it not (as * *Tullie* saith) of *Lego* to read, and *relego* to read diligently? so much me thinks *Horace* implies in these words, *Troiani belli scriptorē &c. Prænestè relegi*: It must needs therefore signifie, not once againe, but often; againe, and againe; whereby he might gather his obseruatiō, *qui quid sit pulchrū, quid turpe, quid utile, quid non, &c.* This cannot therefore I say be but in a tongue well known, and if Christians all ought to be

To the Readers.

be religious, and know the lawes of their God, they should haue it in their mother tongues. And indeed so had they all at first: yea (maugre the Inquisition) most continue them still: not only in Germany both high and low; but here also, and (as may be shewed particularly) in France, Denmarke, Gothia, Pannonia and Poland; yea Italy euen vnder the Pope, and * Spaine hath it her selfe, now in all her Dialects, as in the Valentine almost 200. yeeares agoe: and this of *Valentia* hath bene diuers times printed, though forbidden by the Inquisitors, because of the Iewes there, as is pretended. But in spight of all humane policy, *magna est veritas & praeualet*; this truth preuailes now euery where; according also to that of *Gamaliel*: If this bee of men it shall haue an end; but if it be of God you cannot stay it. God himselfe who saw all the inconuenience of Religion in Vulgar, yet spake vnto Mose, and he by Gods Commandement gaue the Israelites the word in their owne tongue, and so by the same authority left it written. So also the Prophets; sauing as the tongue changed, they changed their Dialects, (an euident token that they would be read of the common people) and both spake and wrote some Caldick, some Syriack, yea some fauoring the Egyptian; as the people then best vnderstood. So also the Apostles: Saint *Matthew* to the learned Iewes at Ierusalem, in Hebrew; Saint *Marke* to the rest there in Syriack; Saint *Paul* and others, to the dispersed, in Greeke. What Saint *Peter* left to the Romans in Latine (all the while he sate Byshop there) I could neuer learne. But some of that Church thinking belike his Epistles (though Greeke) too small a worke for so great an Apostle (as if true glory had need of false) doe

* *Antonius Mavillonius citatus a Lipsio, in lib. de cruce.*

To the Readers.

* A Vicar of
Croydon in the
time of King
Ed. 6.

ascribe vnto him the Gospells of Saint *Marke* and Saint *Luke*; as vnto Saint *Paul* the Acts of Apostles: yet all in Greeke, the language then most popular: which who so vnderstands but meanly, may well perceiue the two later to be one mans worke and stile. And though certaine it is that both *Marke* and *Luke* heard the two other; yet may it not therefore be said, that whatsoeuer they wrote was the others, for they had all the same Spirit; which forbids to say, I am of *Peter*, and I of *Paul*, that all may be Christs. But againe to the purpose; * A witty Priest in my aged friends hearing, who told it me; to bring the people out of loue with the English Bible, then ready to come forth, read the beginning of a Latine Psalme, and said, Harke ye (beloued) how trimly this sounds in English: *Dominus regnavit, irascuntur populi, qui sedet inter Cherubin, moueatur terra*: The Lord hath reigned, the people wax mad, he that sitteth betweene the Cherubins, let the world wag. Though the Latine without due paraphrase doth sound little better. And euen such or worse is the translation that some haue giuen vs, who darken the Scriptures with obscure termes; as men hoping to fish the better for their owne purpose in the troubled streame; or, as duckes who delight euer to leaue the cleere spring, and muddle in waters of their own fouling: or as Fen-men iealous of their durty commodities (for which they might haue better) they will in no wise endure drayning, though neuer so feasible, neuer so profitable for Church and Commonwealth: when others there be, people more wise and industrious, that hauing the like grounds, make thereof as good meadowes, orchyards and gardens, as any in the world: and with the Psalmist praise God for their goodly inheritāce,

for

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For the lot befallen them in so faire and pleasant a soile:
that they also doe, that haue the word in mother tongue, be
neuer so barren. But say (as Romanists doe) the Scrip-
ture in mother tongue is dangerous for error, and hard
to be vnderstood of the people: shall not a man though
at his way better that knowes part of it, than hee that
knowes neuer a foot? though a man hath not a full
light, somewhat it is to see the light but at a narrow
wincke. Moreouer by our Sauours diuers times que-
stioning (^a *haue ye not read?*) we may learne that he ex-
pects we should reade: And to him that readeth the
Scriptures with hearty desire to vnderstand, God will
shew the way of saluation, as he did to the Eunuch^b. See ^b *Acts 8. 19.*
Isaiah the peaceable Prince must reade^c. Yea both King ^c *Ier. 51. 61.*
and people of God, are commanded to ^d reade and
heare; which cannot be meant but in a knowne tongue; ^d *Deut. 17. 19. &*
And all haue happinesse promised for reading and kee- ^e *13. 11. Esay*
ping the contents^e. To shew yet further that the Scrip- ^e *24. 16.*
tures may, yea ought to be translated and read in known ^f *Rev. 1. 3.*
tongues; the Iewes themselves of all men herein most
superstitious, who also in the text of their tongue had
many mysteries vnutterable in another, were yet the
first translators of the old Testament into Greeke, the
most knowne tongue of the worlde; and that 200 yeeres
before Christ. And he our blessed Saviour with al his Apo-
stles, to be the better vnderstood, spake and left the word
written, in Hebrew and Syriack to the Iewes, as to the
Gentiles generall in Greeke, and particular in mother
tongues: *S. James* to the 12. tribes dispersed in language
known to the most: *S. Andrew* to the Scythians, Sog-
dians and Sakes (of whom came our Saksons) all in
their seuerall tongues; *S. Bartholomew* to the fortunate
Isles,

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Isles, in the Indian; *S. Matthias* to the Negroes in the Ethiopian: *S. Thomas* to the Parthians, Medes, Persians, Hyrcans and Bactrians, how but in their severall tongues? For that they preached vnto the people in one tongue, and left the word written in another, who can imagine? Or if any haue that idle conceit to thinke they spake all one tongue, and were vnderstood in many; let him remember that the Holy Ghost came on the disciples in tongues of fire diuided, not in slit eares vpon their Auditory: and let him also call to minde our Sauours command, *Teach all nations*: and not only the Apostles obedience thereto, whereof I spoke last; but all the Primitive fathers, who both preached and writ so as might best be vnderstood. And for the same cause did *S. Ierome* translate the Scriptures, not onely into Latine more than once; but euen into the Dalmatian tongue (as himselfe saith) for the benefit of his Nation. So did they best performe the trust committed vnto them; and so much better they thought it for men to draw faith and religion from the Lords fountaine, than from creekes and riuers of men: which are not alway certaine; sometime misleading, sometime mislead: mistooke often, and often mistaking. Whence commeth it that very learned men often trip into errors, and when they fall, draw many after them. And therefore that saying of *S. Austin* is euer worthy to be remembred; *Quicquid homines quantumuis docti & sancti, singuli seorsim vel coniunctim vniuersi statuerint, non ideo verum credi debet quod ab ipsis ita statutum sit; sed quia, quod statuerint, certis etiam Sacra Scriptura testimonijs atque rationibus comprobauerint.* So that if we heare men only, we may well say or thinke, *Nusquam tanta fides*: for they for diuers by-regards

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regards, may hide, or dissemble, darinke, stretch, or oppress the truth, and therefore the Prophets to rid the people of suspicion, alledge still, *The Lord saith, the Lord of Hosts, the Lord God of Israel hath said.* Yea our Saviour Christ himselfe professeth often that he came not of himselfe, but sent from the Father: that he speaketh not of himselfe, but what he heard and was commanded of the father: and the word that he speaketh is not his word, but the word of the Father. His Apostles also following his example said, * *Quod uidimus, quodque audimus de eo testamur.* And *S. Paul*, that he was called not of men but of God himselfe to preach the Gospell. And notwithstanding all this, the men of Berreha were commended for examining his doctrine by the Scriptures.

* 1 Iob. i. 1, 2, 3.

12. And had not all men need to doe the like, wee especially in these times, haue wee not cause to be afflicted out of the word, when we heare daily men of diuers opinions (yet all as called thereto) counterpreaching each other? Besides we haue a dangerous battaile to fight against the deuill, &c. and this is our armour, *The helmet of saluation, the sword of the Spirit, which is the word of God*, shall we not know it? shall we not put it on? We are by nature in darknesse and in the shadow of death: and this (saith the Psalmist) *is a light to our feet, and a lanterne to our paths*: shall we not looke after it? shall we not follow it? *No man lighteth a candle, and putteth it vnder a bushell.* But little other doe they who keepe the word still in darknesse of a language vnknowne; and worse they who by their partiall translations and glosses, would make this light shine onely for their owne purpose; shutting and opening the same as they

* ad Ephes.

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they list, and carrying it (as it were) in a theeuës, or powder-traytors lanterne. Againe our Lord God in his word, which is the Charter of his Commandement, league, and testament vnto vs, vouchsafeth vs the titles of his seruants, to doe his command; of friends, to keepe his couenants; of children, to inherit his kingdome: *Feare not little flocke,* (saith our Sauour) *it is your fathers will to giue you a kingdome:* how shall wee performe the duties or be sure of the reward, if wee vnderstand not the tongue wherein this great Charter, and will of our heavenly father is deliuered vnto vs? shall we take all by hearesay, and in a matter of this weight? Who would be content with so weake assurance of any temporall estate? such we may well be without; yet are we so carefull and iealous thereof, that wee will hardly trust our owne learned Counsell with our Euidence; but learne by all meanes to vnderstand it our selues; yea we saine rather vnto the Lawyer a case like, of the Mannor of Dale or Downe, betweene I. a Noke and Stile; so wary we are herein; and shall we be carelesse of the conueyance of a kingdome, a heavenly kingdome, euerlasting happinesse? the losse whereof is vnspeakeable, vnthinkable, vnsufferable misery? Shall we trust a counsell (perhaps not learned,) therewith? one like to deceiue or to bee deceiued? Yet some people, or Age, haue no Teacher, no Counsell, or such as are extremely either ignorant, or negligent of their cause. If this bee not otherwise manifest, the peoples ignorance in many places may proue it; which commeth of the want, ignorance, or negligence of Teachers. Therefore is it needfull that all men haue the word written in their owne tongue; yea euen there also, where are many skilfull and diligent Teachers.

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Teachers. For, by search and finding that which is preached, we grow more to esteeme and credit the Preachers: and, by helpe and oft hearing of them, wee shall the better auoid or reconcile the differences, that seeme (but are not) in Scripture: or we shall at least be driuen more earnestly to implore helpe of God and learned men; by the one exercising piety by the other charitie. Otherwise take all without booke, at the lips of men, without examination, and (beside the danger afore said) how shall we auoid the most dangerous heresies of all? I meane those that possesse the teachers themselues; where the blinde lead the blinde: as that of the Manichees, and Arrians, which vexed the Church 200. yeares together. Therefore to draw now this point to an end, let vs reade and informe our selues (what we can) by the word; and, where we vnderstand not, let vs call vpon God, and he will teach vs. We are the people of his pasture and the sheepe of his hands, and hee hath promised by his holy ^a Prophet, that hee will seeke his sheepe and visit them, as a shepherd doth his flocke. He hath promised also by ^b another, that hee will powre out of his Spirit vpon all flesh, and all men shall bee taught from aboue. Whereto accords that also of Saint Ierome vpon ^c a third: *Eleuabitur, & ^d prophetabit populus qui sub magistris fuerat consopitus, & ibit ad montes*, and shall goe to the hills, that is, to the Scriptures, saith that learned father; and further, *Cum ad tales montes confugerit, & huiusmodi montium lectione versatus fuerit, si non inuenerit qui doceat (messis enim multa, operarij pauci) tunc & illius studium comprobabitur, quia confugerit ad montes; & magistrorum desidia coarguetur.* i. When they come to those hills, and reading accordingly shall finde none

^a *Ezech. 4. 12.*

^b *Joel 2. 28.*

^c *In Nabum.*

^d So readeth *Friedericus Furinus*, whose arguments the most of these are, though here otherwise ordered and followed. Other Copies haue *Propheta* bit, which agrees not so well with *eleuabitur*, and is againe implied in those words, & *ibit ad montes*.

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to instruct them (because the haruest is great, and laborers few) then shall their endeour yet in flying to the hills, bee commended, and the teachers idlenesse reproved.

13. But if there bee any so simple as to thinke that the learned herein are in worse case than the vnlearned, that his ignorance will excuse him, and that all the fault shall be laid on the Teachers for not, or not-well instructing: or if any fondly suppose, and bee content, to be beaten with fewer stripes, for not doing the will vnkowne: I lament him in all three cases; first because his ignorance is not of fact, but of law; which excuseth not among men, much lesse afore God. You know who would perswade vs, that ignorance is the mother of deuotion; and so farre I beleene them, that it is a blinde mother of a blinde daughter: But * Saint Gregory saith, *Grauiſſimè peccas, quòd ignoras*, it is a sinne as great as may be, to be ignorant. * Saint Isidore saith also, *Ignorantia mater errorum est, & vitiorum nutrix*, Ignorance is the mother of errors, and nurse of all vice. Now this I speake of, what is it but grosse, wilfull and affected ignorance, which the very lawes of men count equall to fraud? and God is not deceiued. Againe, I bewaile these Ignoramoses, because the Lord saith by his Prophet, *They shall die in their sinne, and their blood will I require, &c.* And lastly because the least stripe that God giueth man after this life, is euermorelasting damnation, from which the Lord deliuer vs!

* In moralibus.

* In Summâ.

14. Thus haue I shewed how needfull, how generall, how anciently receiued, (and no new doctrine) it is, for all Nations to haue the Scripture in vulgar: and that our Ancestors the Britans so had, it may bee well gathered by

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by that hath beene said. But the Saxons, they haue left vs yet to be scene, a good part of the Bible, (if not all,) which besides the translations of *Ælfricke* auouched in this Treatise, the learned King *Ælfred* himselfe also senen hundred and fittie yeeres agoe, translated (as^a the History of *Ely* saith) *in eulogiam Anglicæ gentis*, into good English; which also with the Pastorall of Saint *Gregory* so likewise Englished, and certaine Mancusses, or marks, of gold, the fairest of his Coine, wee sent to his Cathedrall Churches; where the bookes haue beene kept ever since, till of late. We reade that in the Sanctuary of *Salomons* Temple, by Gods owne Commandement, was kept the Arke, and therein the Tables and booke of couenant &c. When other copies the Priests had abroad, to reade and expound; as, by the booke that our Saviour Christ read, appeares. From this example, out of doubt, from this example, so worthy to be followed, now that good order among Christians; when once the profession was safe and settled, for deciding of controversies that might arise about diuers readings (because printing then was not, and the pen made many slips) to preserue as it were a Standard of the Bible, for each Diocesse in her Cathedrall, and for all in the kings Chapbell, and most eminent place thereof; which without superstition (for resemblance-sake) wee may call the high Altar: For the word is neither proper to the Iewes, nor among the heathen meerely ceremonial; but of common acception also, as appeares by the Oracle, *De duplicatione Cubi*, pointing at the Altar; and more plainly by that verse of *Virgil*,

Saxa vocant Itali medijs quæ in luctibus aras, &c.

and diuers like places. But some herein more nice than wise,

a l. x. c. De translatione Danicæ.

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* *Andreas Mel-*
ninus.

* *Psalm. 12. verse*
the last.

wise, it may be with a worse intent, but at least with a blind zeale against that which was neuer meant by the Church of England, doe condemne this good order for superstition : And * one euen with Poeticall fury makes Epigrams against it, whom I answered in the same kinde many yeeres agoe, at the request of my neere kinsman Doctor *Ravis*, then Bishop of London. Note here by the way the difference betweene a common Roman Catholike and a Puritane, the one hood-winked with his implicite faith, as with a bumble on his head; thinkes he goes forth-right, when he windles in a mill : aske him how he beleeueth, and he will say as the Church beleeueth; aske him how the Church beleeueth, and he will say as he beleeueth : and out of this compasse can he not goe; but well may be reckoned for one of those whom the * Psalmist noreth, *qui ambulat in circuitu*, by reason of his blindnesse : this other ouer-quicksighted, starteth at euery shape not well apprehended by the way : and as the former thought it sufficient to say hee beleeueth as the Church beleeueth, not knowing what; so this man thinks all out of the way that beleue not in euery point as he beleeueth : the one, if you lay the Bible open to the vulgar, counts it prophane; the other to keepe any one copy thereof shut, though it bee for a standard, calls it superstition. And this also (for I let goe the other) if you haue a faire table or Altar in the Church, and the same well couered and furnished with Basins, Candlesticks, and Tapers, for all occasions, as you haue the example before; hee boggles at it no lesse than a bird-eid Iade will doe at a dead horse scalpe lying in the roade. If there be any way to win and reclaime such a one, you must vse him as a good rider would; not spurre and beat him

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him to the marke; for that will make him more restiffe, and to fly further off: but stroake him softly, and let him stare a while on his object, and at length he will perceive it was no such dangerous bug as hee feared: yea let him gaze at a horse-head first is one good benefice, and he will after endure it well enough in as many as ye will: so I leaue him also. But this good ordinance of preserving Standard-Bibles in our Cathedrall Churches or in the Kings Chappell, had it continued, we might haue shewed now the whole booke of God in Saxon, which was the English of those times, translated both by the King and the Archbishop of Canterbury: whereof a part hath beene set forth already by good Master Fox, and (by the grace of God) I meane ere long to let the world know what is more remaining; as more I haue seene both in our Vniuersitie Libraries, and that of Sir Robert Cotton.

16. Furtherouer, these monuments of reuerend antiquitie, I meane the Saxon Bibles, to him that vnderstandingly reads and well considers the time wherein they were written, will in many places conuince of affected obscuritie some late translators; who to provide for their owne opinions, not otherwise found in the word of God, are faine to stuffe the text with such fantastian, such inkehorne termes, as may seeme to fauour their parts; or darken at least the true meaning of holy Scripture, and discourage weakereaders with doubtfull sense and harshnesse. Of this their translation (except the partiality, which is too too plaine) the same may be rightly said, that *Aristotle* said of his *Acroasis*, it is published, & not: for no man hauing but the English tongue onely is able to vnderstand it. Witnesse their *Parascene*

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of the Pasche, their Azimes, their Wine and Sicer, their with such Hosts God is promerited, their Supererogate, their Supersubstantiall bread, and many the like. Let the rest goe, and note in the last, a word brought in meere to confirme such a reall presence of the Lords body as themselves hold: for which the Saxon, 700. yeeres elder, and following a likelier sense of the Greeke *ἐπίστυλον*, hath *ægyptianlike* *hlap*, *dayly bread*: as also plaine English, then well vnderstood, for all the rest. Yea the translation is so pure English of the time, that we may count it a fault in the translator, as * Saint *Ierome* did in *Aquila, quod non solum verba, sed Etymologias verborum transferre conatur*. It hath words for Trinity, Vnity, Deity and Persons thereof; for Coequal, Coeternall, Inuisible, Incomprehensible; Yea for Incarnation, for Ascension, Descension, Resurrection, for Catholike and all such forraine words as we are now faine to vse, because we haue forgot better of our owne. I speake not to haue them recalled into vse, now these are well knowne; sith I vse them and the like my selfe for the same reason; but to giue our tongue her due commendations, to shew the wilfull and purposed obscurity of those other translators, and to stop the base and beggerly course of borrowing when we need not.

For what tongue is able more shortly and with lesse doubtfulnesse, to giue vtterance and make way for the cumbersome conceits of our minde, than ours? What more plentifull, than ours might be, if we did vse well but our owne garbes, and the words and speeches of our sundry shires and countries in this Iland? Neither is it the least glory of a Nation to haue such a language. *Horace* puts it (as it were) in equall ballance with the
force

* *Ad Pamphilum.*

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force of armes; saying (as I English him;)
*Nor were Rome famous more for sword then tongue;
But that our Poets loy't'r, and sit no long
To file the phrase: O you Censorian blond!
An artlesse worke, a Verse not blur'd a good,
Nor ten times ore with cunning finger scann'd,
Reproue and marke with peremptory brand.*

Yet our Poets, I must needs say, haue done their part. The Orators of our time, who speake in behalfe of God or of the King, and may not be interrupted, would they do the like; as they are much amended since the Kings coming; or would all that speake and write publikely, follow (though but a farre off) the example that his Maiesty himselfe hath giuen vs, both in Prose and Poetry; if we haue not already, we may soone haue a most plentiful and eloquent tongue. We are all idle and loth to take paines therein, or thinke it needlesse: But how comes his Maiesty so farre to excell vs both in speaking and writing our owne English? is it not because he, to fit his royall Person for his iustly expected inheritance of these Kingdomes, studied the tongue from his youth? and we thinke without paines to sucke it from our nurse or mothers breast. *Tully* got not so the Latine eloquence, nor *Demosthenes* the Greeke; nor were they ashamed their stile should be thought sauour of oile, for time thereon spent when other men sleepe. Let vs take paines then as they did; nay, as our owne great Master of English did; and I dare boldly promise, we shall haue not onely that which *Horace* wished vnto his tongue, but much more also: And as *Queene Dido* said in *Virgil*, concerning the vnion of *Troy* and *Carthage*, *Tros Tyriusue mihi, &c.* so may we of ours; *Scotus an Anglus*

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Anglus erit, nullo discrimine agetur. For what is a greater bond of people, than to speake one and the same most eloquent tongue. Yea (to follow that place yet a little further) we shall not onely say, that which our friends are glad of, and our enemies feare, and all perceiue to be true, *Scotia comitantibus armis, Anglica se quantis attollet gloria rebus!* but that also, which few doe thinke on, and makes no lesse for our glory, we may say likewise, *Scotia comitante loquelâ, Anglica quam varijs floreat lingua figuris!* We lacke but a Grammar which our Saxon Ancestors neglected not, as appears by that of this *Ælfricus* yet extant in many faire-written copies. The like if we had for the language of our time, it would giue vs occasion either in wording or sentensing, the principall parts thereof, to looke backe a little into this outworne dialect of our forebeers; which *England* hath kept best in writing, *Scotland* in speech. I speake not, I wish not this to the end we should againe call this old garbe into vse; but to hold where we are without borrowing when we need not: and that, whoso will, may the more easily come to the vnderstanding of these so venerable handwritings and monuments of our owne antiquity: without which we can neither know well our lawes, nor our Histories, nor our owne names, nor the names of places and bound-markes of our Country; so fitly giuen by the Saxon, as may proue him, according to that of *Homer*, *ἡδὲ γὰρ ἰσχυρὸς ἄνθρωπος ἦν καὶ λόγιος*, both wise in words, and valiant in deeds.

18. But some will say, they are too too old words, and far out of knowledge, and differing much from our speech now currant. What then? shall we therefore vtterly neglect them? by the same reason might the Grecians haue

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have made light account of *Orpheus* & *Museus*; the Latins of *Ennius* and *Plautus*; which neither did, but honoured them highly; as other nations do their most ancient writers. * And well saith *Du Bartas* of that old French Poet,

^a In his Babylon.

(*Marot*,) que ie reuere ainſi qu'un Coliſee
Noircy, briſè, mouſſu; vne medaille vſee;
Vn eſcornè tombeau: non tant pour leur beauté,
Que pour le ſaint reſpect de leur antiquité.

Thus englished in his owne kinde of verſe; which to be read as diuided in the middle:

Thee (*Marot*,) I eſteeme, euen as an old Coloſſe,
All ſoiled, all to broke, all ouergrowne with moſſe;
Worne picture, tombe defac'd; not for fine worke I ſee,
But in deuout regard of their antiquitee.

For this holds euen in handicrafts: *Canachus* and *Myron* were euer eſteemed good Statuaries, though nothing ſo cunning as after them proued *Polycletus*; *Zeuſis* and *Polignotus* for painting were much regarded, euen after *Apelles* time, who far excelled them. And long ſince in Italy *Cimabue* and *Giotto* came far ſhort of *Dominico*, and he of *Michael Angelo*, miracle of both thoſe Arts: Yet all had their due and reſpectiue praiſe, becauſe perfection ſtarts not vp ſuddenly with inuention, but growes by certaine degrees; and theſe long after their beginning, for better proceeding in the ſequels, we need and deſire ſometimes to reuiew, and call to minde: not vnlike the men, who, borne firſt in ſmall, ſolitary and poore villages, and after by fortune, force and vertue, attaining the higheſt degrees of honour and Empire, haue yet an earneſt deſire, yea and great pleaſure take, to viſit the meane places againe, from whence they had their beginning. And why ſhould we not beare the like affecti-

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on to the meane and rude beginnings of our tongue, notwithstanding the perfection it is now come to.

Thankes be to God that he that conquered the Land could not so conquer the Language; but that in memory of our fathers it hath beene preserved with common lectures; and euen at this day we all speake and write it after a sort; yea are able (some) to vnderstand it, as it was then spoke and written. If you aske mee to what purpose, I answer, first to know and make knowne to the world, that, howsoeuer the Scripture in vulgar hath beene since debarred; yet our Saxon Ancestors had both this and other bookes of Diuinity in the mother tongue; and to note in what sort it was then translated. Secondly, the memory and knowledge thereof serues well to finde out, when need is, the Etymologies and roots of our words and names now vsed: which many not knowing, doe much mistake: as for example; In the great question, better least then followed, concerning the more antiquity of our Vniuersities, most venerable, vnfound out; How many learned men haue mistaken the name of a place neere *Oxford* called *Creklade*? as if it sauored of Greeke, when it is but old English, and signifies *Ostium riuiuli*, a place where some Creeke or little brooke doth lade or empty it selfe into a greater water: or, if it proue ought of the Greekes there being; the very like, and euen so called, haue we within a mile of *Littleport*, on the riuer of *Cambridge*, a place neerer to the sea, and for a Greeke ship more nauigable: this all watermen passing thereby to *Lin-hanen* doe know right well. But almost euery great riuer, and euery sea shore about England hath the like, and euen so called, for reason aboue rehearsed. A third vse of this know-

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Knowledge is, to vnderstand the right meaning of our old lawes, which often giue light to the new : And here-
in Master *Lambert* hath taken good paines ; yet affecting
so much the analogicall Latine, he leaues many times
untold the true sense of our Saxon. A fourth vse thereof
is that we may be able to declare vnto all men, whom it
concernes, the true meaning of their titles, charters, pri-
uiledges, territories and precincts, comparing with the
nature of each thing, the name thereof so fitted, as the
one to this day plainly points out the other. I haue
found some good vse hereof in my owne grounds, and
giuen satisfaction also vnto others, concerning places
farre off and vnknowne to me : inso much as the parties
haue told me, that if I had knowne the country as well
as themselues, I could not haue described it more right-
ly then I did, by the meere notation of the name thereof.
This proues also that our Saxon Ancestors were a very
wise and vnderstanding people, and had a very signifi-
cant and composible tongue ; and that they did not, as
men doe now adaeies, for a glory of short continuance,
name the places of their conquest after themselues, or
some of their great masters : but euen according to na-
tures selfe, as *Adam* gaue names in Paradise. Such also
were (for the most part) their owne surnames, and the
Christen names of their children, though now vn-
derstanding them not, some deuise new with a pish imi-
tation of the Hebrew. And this, concerning the names
of persons, may be a fift vse worthy to be regarded. For
hereby may wee know (to omit *James* our King, and
George his Fauorite) the one Hebrew, the other Greeke)
we may know I say, that *Charles*, our chiefe Saxon name
(God be thanked for his safe returne) signifies *one of*

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masculine strength or vertue, as the dutch tongue yet hath it, and in this old English, a *married man*, (as by that place of the Saxon Gospell appeares, where it is said, that in the second life neither *pyrman* *pyr* nor *pyrman* *caple*; easie to be vnderstood) and that he may well so be I will rather pray for it then make it a table-talke. So *Robert* signifies a *braue Counseller*; *Richard*, *keeper of a Kingdome*, or a *man of bountifull heart*; *William*, a *man well armed on the head, or with a golden Caske*: for so this people were wont to honour their most valiant souldiers, then fighting against the encroaching Roman; especially such as in battell had slaine an enemy Knight, who commonly wore a gilt helmet. I could goe on with the rest: but me thinkes I see some ready to interrupt me; and as the childe, hearing his light mother tell the sundry fathers of her children, cried out, *good mother giue me a good father*; so they call vnto me to giue them a good meaning of their owne name, which they little vnderstand; though English it be, and they good schollers. For as our young trauellers goe many to see wonders in forraine places, before they know the most remarkable things of their owne Country; euen so are these, well studied in strange Languages, and strangers in their owne. The sixt and last vse that I will now speake of (for I haue no time for all) is to decide controuersies often arising among our Heraulds and Antiquaries; as what meanes the Princes *Idien*, the Lord *Latimer*, the *Bocher*, or *Bochan* rather; an *Alcepmann*, a *Thane*, a *Bydel*, a *Sherife*, a *Wapentak*, &c. not all so necessary as the rest: yet euen for these also, and much more for the other, I hold the knowledge of this old English, and any good matter of humanity therein written, but diuinity

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by above all, worthy to be presented. Yea, and I dare boldly say further, that besides these good uses, we shall finde it in many other respects, both honourable and delightfull: To shew one of each kinde, what Englishman of vnderstanding is there, but may be delighted, to see the pretty shifts our tongue made with her owne ore, in all parts of learning, when they scorned to borrow words of another? Albeit now sithence wee haue taken that liberty which our neighbours doe; and require them more then for need, our language is improved above all others now spoken by any nation, and became the fairest, the nimblest, the fullest; most apt to vary the phrase, most ready to receiue good composition, most adorned with sweet words and sentences, with witty quips and ouer-ruling Prouerbes: yea able to expresse any hard conceit whatsoever with great dexterity; waighty in weighty matters, merry in merry, braue in braue. Tell me not it is a mingle-mangle; for so are all: but the punishment of confusion we marke not so much in other tongues, because wee know not them and their borrowing so well as our owne: and this also is delightfull to know. I conclude then with the point of honour, what more concerneth vs in honour, then to auoid disgrace? but sure to neglect the beginnings of such an excellent tongue, will bring vpon vs the double disgrace not onely of ignorance, which hath beene before touched; but of extreme ingratitude toward our famous ancestors, who left vs so many, so goodly monuments in this their old Dialect recorded.

20. And hereof me thinkes I heare already the learned King *Alfred* thus expostulating and complaining: *Sij on þeor Ʒerælig doena Ʒerihþe Ʒoðer, &c.* or thus

To the Readers.

rather in our English: If in this happy making sight of God face to face, where, to endeere my present estate, I behold sometime that I had in the lower world; If any thing here (I say) might offend or greiue me; this it is, that I perceiue there the nation which once I gouerned, which hath also many Kings, both before and after a Norman interruption, descended of my bloud, to make so small account of our writings and language; to forget the meaning of our names, and the names of places by vs conquered; yea the names whereby themselves and we are christened, whereby they haue the lots of their inheritance distinguished. Were these all giuen at randon, without meaning, without reason; it mattered not to remember, or forget them; to keepe or lose them. But as the first man did in the first language giue euery thing name according to the nature: so haue wee done in ours: that, who so vnderstands the one, shall easily discover the other. This, this to see all vtterly neglected, may grieue any one capable of grieve. Shall I say more? Shall I stand vpon my owne deserts, and reckon my owne endeauours? I dare boldly say now, they haue beene great and manifold to benefit posterity. Why should they bee neglected? Why of my owne Successors? haue I repaired and founded for them Vniuersities and Schooles of all good learning to be so slighted? haue I so carefully gathered together and sorted, not only the good and holisome precepts of * Bæðez podening, and poden fpealafing, whence first awoke the West-Saxon bloud royall; but the Mercian lawes also of King Offa þinsepðing, þinsepð anpulfing, anpulf Ormoding; Yea those of King Ina Cen-fpealar, &c. þeðing Cenpeð Ceolpalding, Ceolpald Cupulfing; haue

*The Saxon
phrase, for
Bæðez
which was
the same of
Woden,
which was
the same of
Fpealar, &c.*

To the Readers.

I of all my best and wisest predecessors, culled-out the best lawes; and enacted also of mine owne, with ad-
vice of my noble Thanes and Aldermen, so iust, so pro-
per and profitable for the countrey; so quickly to perish
after my decease? Haue I translated with my owne
hand the godly Pastorall of Saint *Gregory*, with many
his learned Homilies; yea the whole Bible it selfe; haue
I sent copies of them all to my Churches, with many
Manusses of gold, for the helpe and incouragement of
my Pastors, and instruction of my people; that all should
be lost, all forgot, all grow out of knowledge and re-
membrance? that my English in England, neede to be
Englished; and my translation translated; while few
now, and shortly perhaps none, shall be able to doe it?
What negligence, what ingratitude is this? what may be
added more to grieue a Saint? But rise-vp (O!) some one
to our kingdome, more therewith commanding then
euer King did; more learned then euer King was; and
after so many cruell warres betwixt the Britans and
Saxons, (thou heire to them both) looke backe againe
to the place, from whence we the latter, but more victo-
rious and happy, came: remember that, whom you now
entitle the * *Emperor of Germany*, he was in our time
called *The keasar of Saxland*; as indeed of our Nati-
on that huge continent was peopled and named. O loue
thou then the Emperiall Families thereof, howsoeuer
discord among themselves: for thou shalt haue po-
wer to make peace, and proue the *Salomon* of this latter
Age. This only more thinke on. Sith thou hast issue of
either sex, whose hands may well become a Scepter, and
bead a Crowne, ô for their sweet sake and ours, suffer
not the renowne of our Nation to be buried in the ob-
liuion

* *chronica
Saxanica.*

To the Readers.

linion of our language. Or, if this double bond bee yet weake; to make it strong as a threefold cable; consider thou shalt thy selfe vtter many set speeches, so graue, learned, and eloquent; yea write thou shalt so diuine bookes, as are worthy to be had in remembrance with thy people while the world endures; shew then by thy care of ancestry what posterity shall doe for thee. To this effect, or the like, might well the Saxon King say: but I vnable to pen, or imagine words well sitting so high a person, humbly craue pardon for this bold attempt, with the rest; and so make an end.

William Lisle.

That S. PAUL, SIMON ZELOTES,
and IOSEPH of ARIMATHEA pre-
ached the word here in BRITANIE.

Οἱ δ' ἡμῶν ἀλιεῖς, καὶ οἱ πλωταί, Our Fishers and Publicans,
καὶ ὁ σκυττήμης, and the Lether-cutter, (so the vnbeleeuers
named S. PAUL, because he made Tents of that stuffe) ἀπα-
στάσει τοὺς διαβόλους προσελύχοντες νόμους, brought the Law of the
 Gospell vnto all men: Καὶ οἱ μόνον Ρωμαῖς, &c. ἀλλὰ καὶ οἱ σκυθῆς, καὶ
 οἱ σαυροματῆς ἔθνη, &c. καὶ Βρεῖττανες, καὶ Κέλτες, καὶ Γερμανοὶ &c. Ἰσχυρῶς
 τοὺς παρωθέντας τοὺς νόμους ἀπέπεισαν: And perswaded, not only the
 Romans, &c. but the people also of Scythia and Sauromatia &c.
 and the BRITAINES also, the Cimbrians, the Germans, &c. to
 receiue the lawes of him that was crucified. *Theodoretus de curan-*
 do Græcor. affect. 9.

From this authoritie (it seemes) did *Venantius Fortunatus*,
 about the yeere 570, write thus also of the same Apostle:

*Transijt Oceanum, vel quâ facit Insula portum,
 Quasq̃ Britannus habet terras, quasq̃ ultima Thule:*

He pass'd the maine to th' ha'n of vtmost Isle,
 And through the lands of Britany and Thyle.

The like hath *Sophronius* Patriarch of Ierusalem, *libro de pere-*
 grinatione Petri & Pauli. And *Nicephorus l. 2. c. 40.* and *Doro-*
 teus Tyrius in Synopsi, doe say plainly that *Simon Zelotes* both
 preached and suffered here. The like witnesseth our History of
 Winstenbury concerning *Ioseph of Arimathea*.



De veteri testamento.

Ðis Ʒeppit ƿæs to anum men Ʒeðiht ac hit mæg
ƿpa ðeah manegum ƿremian.



Ælfric Abbod Ʒnet ƿneondlice Sigƿeð æt eart
Heolon. Ic recge þe toƿoðan þ̅ ƿe bið ƿƿiþe
ƿis ƿeþe mid ƿeorcum ƿƿiçð. 7 ƿe hæfð
ƿorþƷang ƿor Ʒode. 7 ƿor ƿoruldre ƿeðe
mid Ʒodum ƿeorcum hine ƿylfne ƷeƷlenƷð. 7 þ̅ is ƿƿiþe
Ʒeƿuteled on halƷum Ʒeƿetnissun þ̅ þa halƷan ƿeƿas
þ̅ Ʒode ƿeorc be eodon þ̅ hi ƿurðfulle ƿæron on þ̅isre
ƿorulde. 7 nu halige ƿindon onheorenan ƿiceƿ miþþe
7 heora Ʒe mýnd þurh ƿunað nu æt ƿoruldre ƿor heora
anƿærnisre 7 heora trýpðe ƿið Ʒod. Ða Ʒimelearan
men þe heora lif aƿruƷon on ealre idelnisse 7 ƿpa Ʒe
endodon heora Ʒe mýnd is ƿorƷiten on halƷum Ʒeppit-
um. buton þ̅ recƷað þa ealran Ʒeƿetnissra heora ƿfelan
ðaða 7 þ̅ þ̅ his ƿorðeinde ƿindon. Ðu bæð me ƿor oft
enƷlirepa Ʒeppitena. 7 ic þe ne Ʒetidode ealles ƿpa
timlice ær ðam þe þu mid ƿeorcum þæs Ʒe ƿilnodest æt
me þaða þu me bæð ƿor Ʒoder lufon Ʒeorne þ̅ ic þe æt
ham æt þinum huse Ʒe ƿƿæce. 7 þuða ƿƿiðe mænderst
þa þa ic mid þe ƿæs þ̅ þu mine Ʒeppita beƷitan ne mihterst

Of the old Testament.

This Treatise was for one man edited, but may neuer-
thelesse profit many.

A Bbot Elfrike greeteth friendly Sigwerd at
East Hecolon. True it is I tell thee, y^e very
wise is he, who speaketh by his doings; &
well proceedeth he both with God and the
world, who * furnisheth himselfe with good works. And * zeglenz
very plaine it is in holy Scripture, y^e holy men employed
in well doing were in this world held in good reputa-
tion, & as Saints now enioy the kingdome of heauen, and
the remembrance of them continueth for euer, because
of their consent wth God & relying on him. Carelesse men
who lead their life in all idlenes, & so end it, the memory
of them is forgotten in holy writ, sauing y^e the old Testa-
ment records their ill deeds, & how they were therefore
condemned. Thou hast oft entreated me for English Scri-
pture, & I gaue it thee not so soone, but y^e first wth deeds
hast importuned me therto; at what time thou didst so
earnestly pray me for Gods loue to preach vnto thee at
thine owne house: and when I was wth thee, great * mone * mandes
thou madest that thou couldst get none of my writings.

De veteri Testamento.

nu wille ic þ þu hæbbe hwar þiſ litle nuðe. þiſdom ge
 licað. ⁊ þu hine habban wilt þ þu ealler ne beo minra
 boca be dæled. God lufað þa godan peopc. ⁊ he wyle hig
 habban æt wſ. ⁊ hit wſ appiten wiðlice be him þ he
 wylf bliſſað on hiſ azenum peopcum ſpa ſpa ſe dealm-
 pihta þuſ ſang be him. *bit gloria dñi in speculum recali*
letabitur dñs in operibus suis. Ðæt wſ on engliſche
 ſpæce. Ði ure drihteneſ wuldor on worulda woruldum.
 ure drihten bliſſað on hiſ azenum peopcum. þuſ cpeþ
 ſe witega. Ðe ælmihtiga ſcippend ge ſpætelove hine
 wylfne þurh þa micclan peopc ðe he ge worhte æt ſnu-
 man. ⁊ wolde þ þa geſceafra ge ſapon hiſ wæpda. ⁊ on
 worde mid him wunodon on ecnifre. on hiſ under þeod-
 nifre him æfre gehwume. forðam he hit wſ ſpæ polie
 þ ða ge worhtan ge ſceafra þam ne beon ge hwume þe
 hi geſceop ⁊ ge worhte. Næſ þeow woruld æt ſnu-
 man. ac hig worhte god wilf ſeþ æfre þurh wunde buton
 ælcum anſinne on hiſ micclan worde ⁊ on hiſ mægenþrim-
 nifre. eall ſpa mihtig ſpa he nu wſ. ⁊ eall ſpa micel on
 hiſ leohde forðan ðe he wſ god leohd ⁊ lif. ⁊ god fæ-
 riſe. ⁊ ſe wæd wæd æfre on hiſ wædſætum ge þance.
 þ he wican wolde þa wunodlican ge ſceafra be ðan ðe he
 wolde þurh hiſ micclan wiðdom þa ge ſceafra geſcippan. ⁊
 þurh hiſ godan lufe hig lifſæt on þam life þe hig
 * *aliis habu,* habbað. her is ſeo halige þrinneſ on þisum þrim * *man-*
persons. num. Ðe ælmihtiga fæder, of *nanum* oðrum gecumen ⁊

Of the old Testament.

For will I that thou haue at least this little, sith know-
ldg is so acceptable vnto thee, and thou wilt
haue it rather than be altogether without my bookes.
God loueth good deeds, and will haue them at our
hands; and it is manifestly written of him, That
he reioyceth in his owne workes, euen as the Psal-
mist sang by him, thus: Sit gloria Domini in secu-
m. seculi; Letabitur Dominus in operibus suis.
which is in English, The glory of our Lord be it for-
euer and euer; our Lord reioyceth in his owne
workes. So saith the Prophet. The Almighty Crea-
tor manifested himselfe by the great worke which he
brought at the beginning, and would that the crea-
tures saw his greatnesse, and dwelt with him in euerla-
sting glory, alwaies in subiection obedient vnto him.
For very disorderly it were that thing created should
be disobedient vnto the Creator thereof. This world
was not at first, but God himselfe made it, who was euer
without beginning in his great glory and maiesty as
mighty as now he is, & in his light as great, for he is very
light it selfe, and life & truth, and the decree was euer
in his resolved thought, that he would make these won-
derfull creatures; & as by his great wisdom create them,
so by his great loue also establishe them, in the life which
they were to inioy. Behold the holy trinity in these three
persons: the almighty father comming of none other, and

De veteri Testamento.

re midla wifdom of þam wifan fæder æfre of him anum-
butan anginne acenned re þe ur alifoe of urum þeorte
ryððan mid þære menniscniſe þe he of Marian ze nam.
Nu is heora begra lufu him bam æfre ze mæne. ꝥ is re
halga gart þe ealle þing ze liffart ſpa micel. 7 ſpa miht-
tig ꝥ he mid his gifte ealle þa englas onliht þe earbiað
on heofenum. 7 ealra manna heortan þe on middan earde
libbað þa þe rihtlice gelifað on þone lifiendan god. 7
ealra manna ſynna foðlice forgiſað þam þe heora ſynna
riht wille be hreowiað 7 niſ nan forgiſenir buton þurh
his gife. And he ſpraec þurh witegan þe witegodon
ymbe Crist forþan þe he yr re willa 7 witodlice lufu
þær fæder 7 þær ſuna ſpa re fædon ær. Deofon fealde
giſa he gifð mancynne git beðam ic arhat ær on ſumum
oðrum gewrite on engliſche ſpræce ſpa ſpa ISAIAS re
witega hit on bec ſette on his witegunge. Se ælmiht-
iga ſcippend ðaða he englas geſceop þa ze worhte he
þurh his wifdom tyn engla werod on þam forman dæge
on micelre fægerniſe ſela þurhenda onðam ſumſceafte
ꝥ hi on his wulfe hine wurðedon ealle lichamleare leohte
7 ſtrange buton eallum ſynnum onge fæle libbende
ſpa witeges ze cinðer ſpa re ſecgan ne magon 7 nan
yfel ðing nær onðam englum þa git ne nan yfel ne com
ðurh zoder ze ſceapenniſe forðande he ſylf yr eall
god 7 ælc god cimd of him 7 þa englas þa wurdon on
þam wulfe mid gode. hæt þa binnan fix dagum þe re
roð

Of the old Testament.

the great wisdom of that wise father, by himselfe begotten without beginning, who redeemed vs out of our bondage since, by taking flesh of the Virgin Mary. Now their loue, euer common to them both, is the Holy Ghost, who quickneth all things: so great and so mighty, that he with his grace enlightneth all the Angells of heauen, and all mens hearts on earth, who rightly beleeue on the liuing God: forgiueth also their sinnes all who willingly bewaile them: and without his grace there is no forgiuenesse. He spoke also by the Prophets, who prophesied concerning Christ. For he is the will and very loue of the Father and the Sonne, as we said before. Seuenfold grace he bestoweth on mankinde, whereof I haue written already in another English treatise) as the Prophet Esay hath recorded in the booke of his prophesie. The Almighty Creator when he created Angells, he made by his wisdom ten Armies of them in the first day; Many thousands very faire at the first Creation, that they in his glory might honour him all bodilesse, bright, and strong, without any sin, & liuing in perfection; of a nature so beautifull, as we were not able to expresse. And no euill was there among Angells then; nor came there any by Gods creation: for he is all good, and all that good is cometh of him. And the Angels dwelt then in glory with God. How then? Within six daies after, the
true

De veteri Testamento.

roða ȝob þa ȝeſceapta ȝeſceop þe he ȝeſcippan wolde ȝe
ſceapode ſe an engel þe þær ænlicorſ þær hu fæȝer he
ſilf þær ȝ hu ſcinende on pulðre. ȝ cunnode hiſ miht
þ he mihtig þær ȝe ſceapen ȝ him ſel ȝelicode hi
pupðfulniſ þa ſe hatte lucifer þ ȝr leohſ-beſeno
for ðære miclan beohtniſe hiſ mæran hiſer. Ð
ðuhte him to huxlic þæt he hiſan ſceolde ænigum
hlaforde þa he ſpa ænlic þær. ȝ nolde pupþian þone þ
hine ȝe poſlite ȝ him ðancian æfre ðær þe he him for
ȝear. ȝ beon him under ðeodo þær þe ſpidoſ ȝeornlice
for þære micclan mæðe þe he hine ȝe mæðeȝode. He
molde ða habban hiſ ſcippend him to hlaforde ne he
nolde þupþ punian on ðære ſoþfæſtniſe ðær roðfæſtan
ȝoder ſunu þe hine ȝeſceop fæȝerne. ac wolde mid pi
cetepe him pice ȝe pinnan. ȝ þupþ modigniſe hine ma
cian to ȝode. ȝ nam him ȝe ȝadan onȝean ȝoder pillan to
hiſ unſæde on eoſnorſ ȝe fæſtnod. Ða næfde he nan
ſetl hƿær he ſittan mihte forðanðe nan heoſon nolde
hine abeſan ne nan pice næf þe hiſ mihte beon on
ȝean ȝoder pillan þe ȝe poſhte ealle ðinc. Ða afunde
ſe modiga hƿilce hiſ mihta ſepon þa þa hiſ fets ne
mihton fupðon ahpap ſtandan. ac he feoll ða adun
to deople aſend ȝ ealle hiſ ȝeȝadan ofðam ȝoder
hiſede into helle pite be heopa ȝe piſhtum. Ða
on ðam ſixtan dæȝe ſiþþan ðiſ ȝe don þær ȝeſceop ſe
æl mihtiga ȝeo mannan of eepðan ADAM mid hiſ
handum

Of the old Testament.

When God shap'd the world which he meant to create,
one Angell of the rest most eminent, beheld how beau-
tiful he was, and how shining in glory: and perceiued
his strength, and how mighty he was created: his ho-
nour also well pleased him, and Lucifer was he called,
that light-bearing, for the exceeding brightnesse of
his glorious feature. Then thought he it a thing too base
for him to obey any Lord, being himselfe so eminent; &
scorned to worship his Creator, and thanke him duly for
what he had receiued: whereas he ought sure to submit
himselfe so much the rather for the great glory that was
bestowed vpon him. But he would not haue his Ma-
ker to be Lord ouer him: nor continue in the truth
of the true Sonne of God, who made him so faire:
but thought by treason to get the kingdome and
make himselfe God: such was his pride. And
gathered forces earnestly to conspire with him in
that wicked purpose. Then had he no seat to
sit on: for no part of heauen would beare him: nor
might there any kingdome be his against the will
of God, who made all. Then perceiued this proud-
one what his power was: sith hee had no place to rest
on: but fell downe, into deuill turned with all his compli-
ces, from the court of God to the paines of hell, as they
deserued. Within six daies after this was done, Almightie
God created man, Adam, of the earth with his owne
hands,

De veteri Testamento.

handum ⁊ him saþle forgear. ⁊ EVAN eft riþþan of
adamer riþbe þæt hi sceoldon habban ⁊ heora ofspring
mid him þa fægeran pununze þe se feond for leas gif
hi ge hiprumedon heora scippende on riht. Ða be swa
se deofol riððan eft þa men þ̅ hi godes be bod to-
bræcon for rihte ⁊ wurdon þa deaðlice ⁊ abrafe butu
of ðære myrhh̅e to ðrum middan earde ⁊ on forlige
leofodon ⁊ ongespincum riþþan ⁊ eall heora ofspring þe
him ofcom riððan of þ̅ ure hælend cwið. ure yfel ge
bette swa swa ðeos racu æfter ur fegð. se nymað of
þam bocum þar endebyrðnyrse þe Moyses awrat se mara
hefetoza swa swa him god wilf dihte on heora runder
spæce þa þa he mid gode wunode on þam munte fira
feofertig daga onan ⁊ under fenz his lafe ⁊ he æter
ne gimde on eallum þam fýrte for ðære miclan birnunge
þara boca lafe. Fif bec he awrat mid pundorlicum dihte
seo forme yr zeneris þe be fehð þar racu æfter fram
fsum fceafte. ⁊ be adamer synne ⁊ hu he leofode nigan
hund geara on þære forman ylde hissefe worulde ⁊ bearn
gestrinde be his ge beddan euan. ⁊ he riððan ge pat
mid forze to helle. Cain was his sunu se acfealde his
broðor Abel ge haten unrcilðigne mannan for his
agenum andan þe he hæfde to him. And cainer of-
spring þe him of com riððan eall weard awenceb on
þam deopan flode þe on noer dagum awode eall man cinn
buton þam eahta mannum þe binnan ðam arce wæron

Of the old Testament.

hims, and gaue him soule; and Eue of Adams rib
some after: that they & their off-spring wth them might
enjoy that faire estate which the deuill forfeited, if
they duly obeyed their Maker. Whereupon the deuill
some after deceiued the so much as to make the breake
the commandement of God very quickly; so became
they both subiect vnto death, and driuen out of that ioy
into this earth: where they and all their posterity haue
liued in sorrow and paines-taking euer since: vntill
our Saviour Christ bettered our estate, as this treatise
hereafter sheweth. We will follow the order of Moses
the great comanders bookes, who wrote as God himselve
directed in their priuat conferēce while he abode with
God vpon mount Sinai forty daies together, & under-
tooke his law, fasting all that space for great example of
reuerence to the doctrine thereof. Fiue bookes he wrote
of a wonderfull stile. The first is Genesis; which con- Genesis.
taines this history; first the Creation, then of Adams
sinne, and how hee liued nine hundred yeeres &c. in
the first age of this world, and begat of his wife a
wifold race of children, and after went with sorrow
to the graue. His eldest son was Cain, who killed his
brother Abel an innocent man, for enuy that he bore
toward him. And all the offspring of Cain were after
drowned in the deepe flood, which in daies of Noe de-
stroyd al mankind sauing 8. persons y^e were in the Arke:

De veteri Testamento.

7 of þam yfelan teame ne com nanðing riþþan. Ac adam
geſetpinde æfter abeles ſlege oðerne ſunu. ſe þær ſeðh
ge haten of ðam ſetþenre com þæt þæt cucu be laf. noe
7 hiſ piſ 7 heora þri ſuna. ſem cham 7 iaſeðh. mid
heora þrim piſum 7 pe ſecgað nu mid ofſte þar ende.
biſonniſſe forðanðe pe oft habbað ymbe þiſ appten
mid maſan 7 gite. þa þu miht ſceapian. 7 eac ða ge tac-
nunga þæt adam ge tacnode þe onðam ſixtan dæge ge-
ſceapen þær þurh god urne hæleno criſt þe com to þiſ-
ſore worulde. 7 ur ge eoripode to hiſ ge licniſſe. Eua
ge tacnode þe of adamer ſida god ſilf ge worhte. goder
gelaðunre. þe of criſtes ſidan riððan weaſð acenned.
Abeler ſlege ſodlice ge tacnode ure hælenes ſlege þe
ða iudeiſcan ofſlogon. yfele gebroðra ſpa ſpa cain þær.
ðeðh adamer ſunu 7 eac ſe þriðða yſ ge ſeo æriſt. 7
he ge tacnode untwilece criſt ſe ðe of deaðe aſaſ on
ðam þriððan dæge. Enoh þær gecigeo ſe ſeofoða man
ſſam adame he worhte goder willan. 7 god hine ða ge
nam mid anſundum lichaman of þiſum life upp. 7 he
yſ cucu. git ſpa ſpa heliaſ ſe æðela witega þe þær eal-
ſpa ge numen to þam oðrum life. 7 hi cumað bezen
to geaner antecriſte þæt hiſ hiſ leaſunga aleggion
þurh god. 7 beoð þonne ofſlegen þurh ðone ſylſan
ſeond. 7 hi eft aſiað ſpa ſpa ealle men doð. Noe
þe onðam aſce þær onðam miclum flode þe ealle wo-
ruld aſpencte buton þam eahta mannum yſ ge neht

Of the Old Testament.

of that wicked stocke came none since. After
Abel was slaine, Adam begot another sonne, who was
called Seth; of whose loines came all that were left
of the line; Noe and his wife, and their three sonnes, Sem,
Cham and Iapheth, and their three wiues. We will
make hereof in order now briefly (because we haue of-
fered thereof written more at large) that thou maiest
consider also the meaning of it. That Adam who on the
first day was by God made, betokeneth our Sauour
Christ, who (in the sixth age) came into the world and
renewed vs according to his Image. Eva, whom God
tooke and made out of Adams side, betokeneth Gods
Church, which sprung since out of Christs side. The
slughter of Abel most truly signifies our Sauours
death, whom the euill brethren, like Cain, slew. Seth A-
dams Son, and his third also, is raising of seed, & he
signifies vndoubtedly Christ who rose from death on y
third day. The seuenth man from Adam was called E-
noch, he did according to y good liking of God, & God
hen tooke vp body & all, out of this life, & he liueth yet,
as doth y famous Prophet Elias, so also taken to y other
life, and both shall come against Antichrist, to confute
his falshood by y power of God. Yet by y fiend they shall
be slaine, and rise againe, as all men doe. Noe who
kept in the Arke while the generall floud drowned
all the world but eight persons, is interpreted

De veteri Testamento.

nequier þ̅ is per̅t on engliſc. ⁊ he ȝetacnōðe c̅p̅r̅ð
þe forð com to ur þ̅ he ur of ȝðum þ̅r̅ſeþe populðe
to per̅te ȝebrohte. ⁊ to bliſe mid him ⁊ ȝpa forð
oð ende ælc halig fæder mid worðum oððe mid weor-
cum cȳððon urne hælend ⁊ hiſ fæder pitodlice. Her
fæder ſeo forme ȝlō þ̅r̅ſeþe populðe. ⁊ ſeo oðer ȝlō fæder
þ̅r̅ſeþe populðe oð abrahameſ timan þ̅r̅ ealðan heah-
fæderes. Nu ſeȝþ ur ſeo boc be noer ofſpringe þ̅ hiſ
ſuna ȝe ſc̅p̅indon twa ⁊ hund ſeofohtig ſuna þa begun-
non to ſc̅p̅enne þa punðorlican burh ⁊ þone heagan
ſc̅p̅el þe ſceolde aſtigan upp to heofenum be heora
unſæde. ac ȝod ſilf com þ̅r̅ to ⁊ ſceapode heora
ſcepc. ⁊ ſealde heora ælcum ſȳnderlice ſp̅æce. þ̅
heora ælcum fæder uncūð h̅p̅æc oþerſæde. ⁊ hi ȝpa ȝerſi-
con ſona þ̅re ȝe timbrunge. ⁊ hiða to ſerðon to fȳr-
lenum lande on ȝpa manegum ȝeſceorðum ȝpa þ̅ra manna
fæder. On þ̅re ȝlcān ȝlōe man aſæde hæðen ȝilð riðe
ȝeond þ̅r̅ populð ȝpa ȝpa þe aſp̅itton æroſ on oðrum
laſp̅ellum toȝeleaſan twimminȝe ⁊ on þ̅r̅ſeþe ȝlōe
þa ȝfelan leoda ſif burhſc̅pa ðær fulan menniſceſ ſo-
domitiſceſ eārðer mid ſp̅eſlenum fȳre færllice purðon
ealle for bærnðe. ⁊ heora burȝa famoð buton loþe
anum þe ȝod alædde þanon mid hiſ þ̅rim riſum for hiſ
rihtſc̅p̅niſe. Of noer ȝlōſtan ſunu þe fæder ſemȝeaten
com þ̅ ebſeice folc þe on ȝod ȝeliſde abrahameſ
forðfæderes ⁊ hiſ fæder fæder þ̅re ſe eārðode æper̅t
on

Of the Old Testament.

requies, that is rest in English; and he betokened Christ, who came forth vnto vs, to redeeme vs fro the stormy billowes of this world vnto rest and happinesse wth him. And so forth to y^e end, euery holy father by word or work plainly giues testimony to our Sauour and his coming. Here was y^e first age of this world, & y^e second age thereof was fro thence to the time of Abraham the Patriark. Now the history telleth vs cōcerning Noes posterity, y^e his sons begot seuenty & two sons, who began to build y^e wonderfull citie and high tower; which in their foolish imagination should reach vp to heauen. But God himselfe came thereto, & beheld their worke, & gaue the e-very one a sundry language. y^e they vnderstood not each other what they said: so they quickly surceased y^e building: and then went they to sundry forrein lands, w^{ch} as many languages, as leaders. In y^e same age began Paganisme to be set vp in many places throughout y^e world; as we haue writtē heretofore in another treatise tēding to y^e furtherance of our faith. In this age also y^e wicked people of the 5. cities in land of y^e filthy male-lusting Sodomites were suddenly burnt all wth fire & brimstone, together wth their territories; Except Lot only, whō God red thence wth his three women, for his righteousness. Of Noes eldest son called Sem came the Hebrews, who eleued on God, as Abraham and his forefathers. His fathers name also was Thare, who dwelt first in
the

De veteri Testamento.

on chaldeæ rice. oð þ̅ abraham ferde be zober hære
to chananeiscan eardes þær his cýnn riddan funde.
Abraham se heah fæder hæfde tvegen suna ijm el
⁊ iraac ⁊ he purhode god mid ealre his heortan ⁊ se
heofonlica god him gelome to sƿrac for his ne-
clan ge leasan for þan þe he wolde offrian his aȝes
⁊ sunu gode iraac þone leofran to lace on his feorfe
on þa ealdan ƿiran gif hit god sƿa wolde. God
hine gebletode ⁊ his bearn ƿær ge fund. ⁊ god
him be het þ̅ þurh his cýn sceolde eall mannkýnn be
gebletrod for his micclan gelesan ⁊ for his ge he
sumnise þe he hæfde to gode. Abraham se pol
iraac ge offrian be zober hære hæfde getacnunge þa
heofonlican fæder þe his sunu aȝende to cƿale for us
⁊ iraac getacnode þone hælend crist ðe acƿeald ƿær for
us. ðeo þriðde ylð ƿær ða runiende oð dauid þone
mæran cýning abrahames cýnnes of ðam com crist
riddan þe eall man cýnn alyfde. Of cham noes sunu
com þ̅ chananeisce folc. ⁊ of iaphet þam zinrtan
ƿær ge bletrod þurh noe com þ̅ norðerne mennisc be
þære norðra. for ðan þe ðri dælar sind ge dælede
þurh hig. aria. on east rice þam ylortan suna. affri-
ca on suð dæle þær chamer cýnne. ⁊ euiropa on norð-
dæle iaphetes offspringe ⁊ se ælmihtiga god æfter noe
flode eallum man cinne forȝear him ge mænlice ƿi-
cinn ⁊ fuzol cinn ⁊ þa feoƿer fetan oeor ⁊ þa clana
nyten

Of the Old Testament.

the countrey of Chaldea, till Abraham went by Gods comādemēt into the land of Canaan; where his posterity dwelt afterward. The Patriark Abraham had two sons, Ismael and Isaak; & he worshipped God wth all his heart. And y^e God of heauen spoke oft vnto him, because of his great faith; in that he was willing to offer vnto God on his altar, for sacrifice vsed of old, his dearest son Isaak, if God so would. God then blessed him, & his son was unhurt: Gods selfe also made him a promise, that through his seed should all mankind be blessed; because of his great faith & obedience to God ward. Abraham, who by Gods appointment was ready to offer Isaak, is a tipe of our heauēly father, who sent his son to die for vs; & Isaak of our Sauour Christ, who for vs was put to death. The third age then beginning, reacheth vnto the time of Dauid, the worthy king of Abrahams posterity, of whom came Christ the redeemer of all mankinde. Of Cham Noes sonne are the Canaanites, and of Iapheth his youngest, whom Noc blessed, came the Nations bordering on the North Sea. For they made three parts; Asia, the East countrey for the eldest sonne; Africa, the South countrey for Chams issue: and Europe, toward the North, for the offspring of Iaphet. And the Almighty God after Noes floud of his great bounty gaue vnto all mankinde indifferently both fish & fowle & fourefooted beasts, euen

De veteri Testamento.

nytena for his micclan cirtes. ac he forbead swa swa
blod to picgenne. Iaac þa geseþrýnðe eƿau ⁊ iacob tpe-
zen ge tƿisan on micelne ge tacnunge. ac se ginst-
broðor þe iacob ƿar ge haten ƿar gode leofne for his
godum þearum. ⁊ for his bilepitrýrse he ƿearð gebl-
ƿod. Se geseþrýnðe tƿelf suna þa sýndon heah fæder
namcude ƿeƿar ⁊ ƿearð þa micel hunger seofon gear-
onan. ⁊ his sibodon ealle to egipta lande þar hi bið le-
ofan fundon. His ginstan sunu buton anum ƿar ioseph
ge haten ƿearð ðar hlaford on egipta lande under þam
cininge him swiðe ge cƿeme. ⁊ he heold his fæder on
fullum ƿurðscipe þar mid eallum his broðrum ⁊ heora
beapnum samod. ⁊ se ioseph leofode on þam lande mar-
lice hund teontig geara ⁊ tin to eacan. ⁊ seo boc gene-
ge endað þur her. ðeo oðer boc ys exodus gehaten se
Moyses ƿƿat be þam miclum tacnum. ⁊ be þam tyn ƿitum
þe ƿurdon þa ge fremode oðer pharaþone cining ⁊ oðer
his folc þurð ðone ælmihtigan god on Moyses timan. Se
ƿearð acenned swa swa ur kýð þeos boc ⁊ his broðer aapen
amraes sunu on pharaones dæge gode swiðe dýre. swiðe
mihtige menn on manegum ƿundrum. Ða ƿolde god habban
þæt folc of þam lande abrahaes cýnnes eft to heora eardum.
ac se phara nolde þæt folc fram him lætan arþan þe god
him sende swiðlice oðan tyn cinna ƿita. for his teo-
ƿaðenne. ⁊ Moyses þa sibþan þæt manncinn galedde on
pharaones ðeorte æfter seofen hund gearum sibþan iacob

Of the Old Testament.

all the cleane cattle : but he forbad them neuertheles to eat the bloud. Isaak then begat Esau and Iacob 2. twins, importing a great mystery; but Iacob the younger brother was the better beloued of God for his vertuous disposition, & blessed for his mildnes. He begat 12 sonnes called the Patriarks, men of great renowne. There was then a great dearth seuen yeares together; and they trauelled all into Egypt where they found food. His youngest son but one, called Ioseph, was a great man there in the land vnder the king, who fauored him greatly. And he maintained there very honorably his father, & all his brethren together wth their children. And Ioseph liued happily in y^e land till he was a hundred and ten yeares old. And so the booke of Genesis here endeth. The second booke is called Exodus, which Moses wrote of the great miracles and ten plagues which Almighty God brought to passe vpon king Pharao in this Moses time: who was borne, as this booke sheweth, and his brother Aaron, sons of Amram, in y^e daies of Pharao, both vnto God very deare & of great power in many miracles. At that time it pleased God to take his people, the seed of Abraham, out of that land into their owne country: but Pharao would not let them goe, till God sent on him to his great terrour, ten sundry plagues for his stubbornnesse. And Moses then lead forth that nation from the bondage of Pharao foure hundred yeeres after Iacob

Exodus.

De veteri Testamento.

þiðer com mid þam ebneiscan kinne. On þære fýrð-
þæron þe ferðon fram egipte fix hund þurend manna
butan þifum 7 cildum. 7 butan þære mæzþe leui þe næ-
ge namod þærto. Moýser hig lædde þa þærh gode
mihte ealle ofer ða weðan 7 ær 7 ær þe wæðð on he-
cum. 7 pharaon se kýning ferde him æthindan on ge-
mid manan fýrðe woldes þæt folc habban ongean to his
lande to his læðum heofte. þa ge openode seo 7 ær
geaner Moýsen 7 þæt wæter him fæðð swilce fætan wealla
bujan heora heafdom 7 hi eodon be þam grundum oð-
þæt hi up comon ealle gesunde heriende mid fange
þone heofenlican god. Moýser þa fæh þa 7 ær mid his
zinde 7 þæt wæter ða feoll ofer pharaoner fýrð
ofer his meniscaldum cratum 7 his mæplicum riðdum
7 adrehte hi ealle þæt wætan mann ne belæf. Nu se-
ar seo boc þæt god riððan afeðde ealne þone hefe mid
heofonlicum mete 7 him ælce dæg com eðnife of heo-
fenum feoftertig rintu fýrfe on þam westene
fende 7 of heafdom stane him com ýrnende wæter
god him fette æ. þæt ýr open lagu þam folce to steora
on þam fif bocu þe Moýser awrat 7 ær 7 ær him gefýrð
god. Ða 7 ær bec se nemnodon. Leviticus is seo ðriðe
Numerus feorðe. seo fýfte ýr gehaten Deuterono-
mium. þæt ýr ofer lagu. Ðar ðreo bec ar fecgað hu hi
siððan ferðon ofer þæt woldille wætan þær þær nan man-
ne punode ær. 7 be þam midlum punodum þe god forð

Of the old Testament.

came thither with the generation of Hebrewes. There were in that host which went out of Egypt six thousand persons besides women & children, & besides the tribe of Leui which was not reckoned. Moses then led them by the power of God athwart the red sea, as we reade in the History; and king Pharaos came yet after him with a greater host to get the people backe againe vnto bondage in his land. Then opened the sea to Moses, and the water stood up for them as stone walls higher than their heads: and they passed through the bottome till they arriued on the other side all safe praising the God of heauen with a song. And Moses strooke the sea with his rod, and the water then fell vpon Pharaos host, and vpon all his charrets & proud riders, & drowned the all there; not a man left. Furthermore this booke shewes vs how God after ward fed all the campe with heauenly food that fell to them euery day fresh from aboue, the space of forty yeares, while they passed through y^e wildernes; & running water had they from y^e hard rocke. God also gaue them lawes, y^e is, plaine directions for their gouernment, in the 5 books y^e Moses wrote by Gods appointmēt. Two of the we haue named already; the third is Leuiticus; y^e 4th. Numeri; y^e fift is called Deuteronomium. y^e is, a second law. These 3. books tell vs in what māner they went after ward through the wide wildernes, where no man euer dwelt; & of y^e great wonders which God wrought

Leuiticus.
Numeri.
Deuteronomium.

De veteri Testamento.

on him binnan þam feoƿerƿigum gearum. on ealne eape
pacu. (7 ƿe habbað aƿend ƿitodlice on engliſc) ƿam
mann mæg ge hiƿan hu ƿe heoƿenlica god ſƿƿæc mid
feorcum 7 mid ƿundrum him to. 7 he eac þa ƿe
onƿeritum aƿeritode mannum to ge mýnde on m
ge tacnungum. 7 Moýſer ſemæra mid þam þe he ƿa on
ýlde hund ƿrentig ƿintra. Ða ge ƿa he of life. 7 god
ſilf hine bebriðe. 7 ge ſette iorue on Moýſer
ſtede þam mannum to heſetoga. 7 Moýſer hæfde
hine ær ge bletrod. 7 god ſilf him be het þ he ƿe
mid him beon ſƿa ſƿa he mid Moýſe ƿa on miclum
orunum. Ðeo boc þe he ge ſette liber iorue. ſeð ha
he ſeðe mid iſrahela folce to abrahameſ eapde 7 ha
he þone eapde ge ƿann. 7 hu ſeo ſunne æt ſtod oð
he riðe hæfde. 7 hu he þone eapde ealne toðalde. Ðe
ic aſende eac on engliſc hƿilon æhelfeðe ealðor men on
þam man mæg ſceapian godes micclan ƿundra mid ƿe
cum ge ſƿemode. Hiſ fader hætte nun 7 he leofde
hund geara 7 tyn gear to eacan. 7 he riððan ge
æfter hiſ micclan riðe. 7 þæt menniſc þaſ riððan þe
eapde bogodan under Moýſer lage. Iorue hæfde þaſ
hæleðeſ getacnunges. mid Ðam ðe he ge lædde to
þam lande þ ſolc. þe him be hæten ƿaſ ſƿa ſƿa he hæ
lend deð þe læt to heoƿenan ƿice þaðe on hine ge'ýr. Ð
giſ hi mid godum feorcum hine ge gladiað. æfter þa
ſum ƿaſon ƿitodlice ðe man on þam ýlcan eapde on iſrahela
þeode.

Of the old Testament.

among them the space of forty yeeres. In all this history (which we haue also translated into English) men may heare how the God of heauen spoke both by words and wonders vnto him. And he these things put in writing, as great mysteries for men to remember. And Moses the great, when hee was a hundred and twenty yeeres old, departed this life, and was buried of God himselfe; who set Ioshua in his stead to conduct the people: him also had Moses before blessed, and him God promised to be with, as he was with Moses in mighty wonders. The booke which he wrote called the booke of Ioshua, sheweth how he went with the people of Israel vnto Abrahams countrey, and how he won it; and how the sunne stood still, while hee got the victory, and how he diuided the land. This booke also I turned into English for Prince Erhelwerd: where a man may behold the great wonders of God really fulfilled. Hee was the sonne of Nun, and liued a hundred yeeres and ten ouer; then departed after his famous conquest: the people there thenceforth inhabiting, and living vnder the law of Moses. Ioshua is a type of Iesus, in that he brought that people into the promised land; euen as our Sauour doth; who leads into the kingdome of heauen all that beleue on him, fulfilling his will in good workes. After him knowne it is that there were in the land certaine Iudges ouer Israel, who

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þeode. þe þam folce þirrowon swa swa hit awriten is
on liben iudicum. þæt is demena boc. seo boc is regð swa
tollice be þam folce þæt hi on sibbe wunodon swa lange swa
hi wurðodon þone heofonlican geð on his bigenum
georne 7 swa oft swa hi forleton þone lifendian geð
þonne wurðon hi ge heargode 7 to hofre gedonne fram
hæðenum leodum þe him abutan earðodon. Eft þonne
hi clifodon on eornost to gode mid soðre ðarhate
þonne sende he him sultum þurh sumne deman þe wið-
rette heora feondum 7 hi alioðe of heora yrmðe.
7 hi lange swa on ðam lande earðodon. Ðis man mæg
witan se þe his recð to gehirpenne on þære englican
bec þe ic awend be þisum. ic þohhte þæt ge wolðon þurh
ða pundorlican rice eower mod awendan to godes willan
on eornost. ac beo þeow boc her þur ge endeoð.
An wimman hætte ruth þe wæs æfter þisum mo-
birne þeode ac heo wearð ge ærnod ierran ealdan wæ-
der 7 se ierre wæs D A V I D E S fader. seo boc þe
his regð hætte liben ruth. 7 heo is ge endebyrð
on ure bibliothecan. Æfter þisum demum þæt is
hela folc gecuron him cinningas. swa swa is cýð seo
wacu on samueles timan þæs soðfæstan witegan be
ðam sind awritene witodlice eower bec. þa sind ge-
hættene liben wegum onleoden. þæt is cinniza boc ge-
cweðen swa onan. 7 verba dierum lið þærto geclea.
seo is seo fifta boc for þela gewissungum þe seo

who guided the people, as it is written in libro Iudicū, that is, in the booke of Iudges. This book evidently declareth vnto vs, how that nation, so long as they worshipped the God of heauen with care of his commandments, liued in peace; and so often as they forsooke the liuing God, were oppressed and put to shame by the heathen States bordering vpon them. Againe, when they called earnestly to God with true repentance, then sent he them aid by some Iudge to withstand their enemies, and deliuer them out of miserie: and so they dwelt long in the land. Of this who so hath desire to beare further, may reade it in that English booke which I translated concerning the same. I thinke you will be perswaded by that maruellous historie to incline your mindes earnestly vnto the will of God. So here be this booke thus ended. Then there was a certaine woman named Ruth, of the Nation of Moabites, but married vnto the grandfather of Iesse; and Iesse was the father of Dauid. The booke that hereof treateth is called the booke of Ruth, and set next in the Canon of our Bible. After these Iudges, the people of Israel, as saith the historie, in the time of the faithfull Prophet Samuel, chose them Kings; of who are written distinctly foure bookes, which are entituled in Latine Liber Regū, y booke of Kings, so called all in one. And Verba dierū is placed next thereto for a fift booke, because of the manifold instruction therein contained, that is not

Iudicū.

Ruth.

Lib. Regū.

Verba dierū.

an boc hæfð to foran þam oðrum ⁊ þar bec appiton samuel ⁊ malachim. On þisum bocum ur segð þ̅ þ̅ paul þar gecopen ærjet to cýninge on israhela þeode. for þanþe hig woldon sumne þerieno habban þe hi geheolde wið þæt hæþene folc. ⁊ cýðdon heora willan þam witegan samuele. þ̅ hig heora cýnne cining habban woldon swa swa oðre leodscipas on eallum lande hæfdon. Hwæt þa samuel ræde þ̅ gode. ⁊ god him geþafode þ̅ hig setton him to kininge paul cifer sunu. ⁊ he riððan wixode feovertig geara fæc. ⁊ þ̅ folc beferode wið þa hæþenan leoda hearo hearolice mid wamnum þeah þe he miß ferde on manegum oðrum þingum. David iersan sunu se deofpurða realm wihtra of þam fismestan kýnne þe wæs ge cæden iudan. wearð þurh god gecopen to cininge riþþan on israhela þeode hig to be þerienne ⁊ he stranglice wixode ⁊ be ferode þ̅ folc wið þa hæþenan leoda ðe him on wanedon. ⁊ he hæfde æfre rige. ⁊ of flote þa hæþenan on ealcum gefeohte for þanþe he wære ðode þone almihtigan god mid ealre heortan. ⁊ mid godum weorcum he ge glende his kýnedom. ⁊ þar kýnedomes ge weold feovertig geara onan ant his hlýra is ful cuð on geleafullum bocum. And se feoerde ylð þisere worulde stod fram dauide oð danielle þam witegan. David is ge cæden fortwi manum on andgitte þ̅ ys stranghýnde on englisc. forþanþe he ge sylde þone woldan bepan ⁊ his ceaslar to twibuton

* Hebrew was rare in those daies, when the Subiect was so taken for the Author.

in the other. These wrote Samuel and * Malachim. Herein we reade how Saul was first chosen King in Israel, to the end they might haue some warriour to defend them against the heathen: so they made their desire knowne to the Prophet Samuel, that they would haue a King of their owne nation as other nations in all countries had: and Samuel told the Lord, and the Lord granted that they should make Saul the sonne of Kish their King; and hee reigned after that the space of fortie yeeres, and that folke defended against the Gentiles like a stout shepherd his flocke; faultie though for many other things wherein hee offended. Then the sonne of Iesse, Dauid that sweet Psalmist, of the first Tribe, called Iuda, was chosen of God for King in Israel to protect them: and he reigned with a strong hand, and maintained that people against all nations of the Gentiles who bordered vpon them, and he euer had the victorie; he slew the heathen at euery conflict, because hee worshipped Almighty God with all his heart, and with good workes assured his kingdome, so as he held the same fortie yeeres together, and his memorie is famous in holy Scripture. Now the fourth Age of this world was from Dauid to the Prophet Daniel: he was called Dauid, by interpretation Fortis, which is champion in English; because he ouercame the wilde Beare, and destroyed his whelps,

4th *Ætas*
Mundi.

Dauid.

buton ælcum wæmne. ⁊ Ða pilban leo he gepýlde ealra
 to bræc hipe ceaplar mid his barum handum. ⁊ he soðe
 to anrige on gean Ðone ent goliath gehaten Ðaða he
 cniht wæs. and mid his liðeþan ofpearr þone geleaf-
 learan ent þ he læg geprogen ⁊ sloh him of þ heafod
 ⁊ on fleame ge brohte þa philisteor ealle þe fuhdon
 wið paul. ⁊ he riðe þa hæfde. He hæfde ge tæcninge
 þæs hælendes criðter þe ys ierung hýnde þe þone he-
 tolan deofol eadlice ge pilde. ⁊ him of ge pann ealle
 þa geleafullan on his gelæþunge. swa swa dauid ge læhte
 þ ierap of þam deorum. He ys halig witega ⁊ he wite-
 gode fela ymbe urne hælend criðter swa swa ur kyðað Ða
 realmar þe he þurh godes gart gode wolofe ge rang
 ⁊ se saltere ys an boc Ðe he ge sette þurh god be-
 trux oðrum bocum on þære bibliothecan. He gesette
 on his ylde his sunu to cininge þone mroteran salo-
 mon. ⁊ he riððan riðode feoþertig wintra on fulre
 ribbe æfre. ⁊ for his micclum witeome hýne wuðodon
 ciningas. ⁊ man his witeom sohte of fýrleum eardum.
 ⁊ of ge hwilcum landum him comen lac to wuðscipe. ⁊ he
 his folc ge heold butan ælcum ge feohde. He awrode
 gode þ ænllice tempel binnan hierusalem on pundelicum
 cræfte swa fægere getimbrod. ⁊ swa fæste ge wýmmed
 ⁊ swa wiðgille har ofer worht mid golde. ⁊ mid hwitum
 reolfe swa se recgan ne magon. He ge sette þne beo
 þurh his mroterwifse. an ys parable þ ys biðpell boc

auing no hurt himselfe: as he did also y^e fierce Lionesse,
 and tore her young wth his bare hands: and when he was
 a boy entred * duell with the Giant called Goliath, and wth ^{* anpige.}
 his sling ouerthrew the huge Infidel dead to the ground, ^{i. fight of one}
 & cut off his head, & so put to flight the Philistines, all ^{to one.}
 that fought against Saul, that he had the victory. He
 represents our Sauour Christ, who is the strong cham-
 pion that easily vanquisheth the cruell deuill, & getteth
 away from him all the faithfull into his Church; as Da-
 uid tooke the sheepe from the wilde beasts. A holy Pro-
 phet is he, and prophesied many things of our Sauour
 Christ, as we may learne by the Psalmes, which he by y^e
 Spirit of God, & vnto the praise of God sung, and that
 Psalter also is one of the books which by the guidance of
 God he placed among other of the Bible. He in his old
 age aduanced his son, y^e wise Solomon, to y^e Kingdom, Solomon.
 who reigned from y^e time 40 yeeres in full peace euer,
 & for his great wisdom other Princes worshipped him,
 and came to him from countries far off: yea from all
 parts they came to honor him wth presents: and he main-
 tained his people without any war. He built also a good-
 ly temple vnto y^e Lord in Ierusalem, so faire wrought
 with admirable workmanship, a frame of so sure foun-
 dation, so large & ouerlaid wth pure siluer & gold, as we
 are not able to expresse. And he by his wisdom wrote
 3. books, one is Parables, that is, Prouerbs; not such as

na spilce ge recgað ac siððomey biȝ spell. ⁊ þar nuȝ sið
 biȝiȝ ⁊ hu man seloȝt mæȝ sýnna for buȝan. ⁊ þone þeȝ
 ȝefaran þe ȝepiȝað to ȝode. Oðer ýr ȝeƿeden Eccl̃.
 riart̃er. þæt ýr on engliȝc ealra þeoda ȝað ⁊ ðearlic
 to ȝe hiȝenne on healicum ȝe mote. ðeo þriððe ýr ȝe
 cƿeden cantica canticorum. þ̃ reȝð on engliȝc ealra ȝa-
 ȝa fýrmer̃e þone he ȝanȝ be cniȝte. ⁊ be cniȝter ci-
 cean þ̃ ýr eall reo laȝanȝ þe ȝelyfð on cniȝt. ⁊ þar bec
 ȝtandað nu on þære bibliotheca. Salomon ýr ȝeƿeden
 ȝe riȝrum on engliȝc. ⁊ he ȝetacnoðe urne hælenð cniȝt.
 þe ur riȝbe brohte. ⁊ ýr þære riȝbe ealðor. re þe ur
 ȝe ðeodðe to engla ȝeƿodum ⁊ ur ciȝcean aȝarðe ðe iȝ
 hiȝ ȝelaðunȝ. Nu ȝtandað manega cýningaȝ on þære
 cininga bocum. be þam ic ȝeȝet̃te eac ȝume boc on en-
 gliȝc. ȝume hiȝ ȝarpon rihtȝiȝe. ⁊ ȝurðoðon a ȝod ȝra
 ȝra ezechiaȝ ȝar. ⁊ riððan iorȝar. and eac ȝume oðre
 þe riȝe ȝar̃te ȝarpon ⁊ heora kýneðom heoldon ken-
 lice þurh ȝode þe hiȝ ȝurðoðon ⁊ hi ȝunodon on ȝriðe.
 ðume ȝarpon aȝleare and ȝriðe ýfele ȝeƿdon þonne
 hi ȝoder ne ȝimdon ne ȝod him ne fýlȝte. ⁊ amýr-
 don heora folc þurh heora manðaða ⁊ on býrimore
 leofdon þurh ȝe leaȝleart̃e ⁊ ýfele ȝe endoðon on
 heora unhliran. ȝra ȝra seðechiaȝ re unȝeȝæliȝa kining
 þe mann ȝelæððe onbendum to babilonian biȝiȝ ⁊ man
 of ȝloh hiȝ ȝreȝen ȝuna æt foran hiȝ ȝe rihte ⁊ hine
 ablenðe

ye say commonly; but prouerbs of wisdom, and instructions to the foolish, shewing how a man may best auoid sin, and walke the way which leadeth vnto God. His second booke is called Ecclesiastes, that is, the Counsellor of all people, to be heard also duly in holy meetings. The third is called Cantica canicorum; as much to say in English, as the chiefe of all songs, which he sung by Christ & his Church, that is, the whole Congregation beleeuing in Christ. And these bookes are still in the Bible. Solomon is interpreted Peaceable in English, & he is a type of our Saviour Christ, who brought vs peace, & is the Prince of peace: he that hath ioyned vs to the fellowship of Angels, and raised a Church of vs, which is his holy congregation. Now many kings there stand in the booke of kings, (whereof I haue translated also some part into English) & some of them were righteous, and euer worshipped God; as Ezechias was, and after him Iosias, wth some other, who were victorious, & maintained their state nobly by the blessing of God, whom they worshipped, and continued in libertie. Some wicked were, and fared very badly, while they had no care to serue God, nor God maintained them. And they defiled their people with abominations, and lead a profane life through vnbeleefe, and made an euill end with infamie; as Zedechias by name, that vnfortunate King, who was led in bonds to Babylon, where they slew his two children before his sight, and after
blinded

ablende riððan ⁊ ze fetuðe hine on cweartern ⁊ þam
 earou becom oðer wraðu riððan. Nabochodonosor se
 namcuða cining on chaldecum earde. com to hieru-
 salem mid mice'ne fýrde ⁊ þ̅ manncýn ofslah and þa
 burh to fende ⁊ þ̅ temple to wearp after feower
 hund gearum þar þe hit ze fetuð þar for ðara
 kininga ze leaflæste þe forleton heora drihten
 and þar folces gimeleaste þe ne gimde godes. and
 ze lædde þone kining to chaldeia mid him ac him ze
 haton spide huxlice. þ̅ he mihte oncnapan his man-
 fullan wæda wuru onðam hæftneðe wið þone heo-
 fenlican god. Se chaldeia cininc com þa to his earde
 mid þære hude ⁊ þære hefe lare. on ðære wæs
 daniel se deorwýrða witega. ⁊ þa þrý cnihtas þe sýnð
 gehatenne þur s i d r a c m i s a a c ⁊ a b d e n a g o.
 ⁊ on oðre wisan hi wæron ze hatene a n n a n i a s.
 a z a r i a s. m i s a e l. Ðar ðri cnihtas het se
 cýning arurpan into býrnendum ofne. ac heora ben-
 das rona wurdon forspælede. ⁊ his ze funde eodon
 heriende mid ranze þone heofenlican god þe hi swa ze-
 heold on þam hatan ofne þ̅ heora fex næs furþon for-
 spæled. ⁊ se kining hi het þa gan of þam ofne. Her on-
 gan reofifte ylð hissefe worulde seo fæd swa astreht
 oð þ̅ criht sylf com on þære sixtan ylde to hissefe
 worulde on menniscum gecýnde of marian innoðe. se þe
 æfre wæs god mid his ælmihtigan fæder. seo hefe lar

blinded him and cast him into prison: and much
 wracke after befell the land. Nabuchodonozor that Nabuchodonozor.
 famous king of Chaldea came to Ierusalem with a
 great host, and slew the people, dismantled the citie,
 and destroyed the temple foure hundred yeeres after
 it was built; and all for the infidelity of their kings,
 who forsooke their God, and the peoples retchlesnesse
 who minded him not. So they led into captiuitie both
 people and king; but him they handled most basely,
 that he might acknowledge, at least in bondage, his
 abominable offenses against the God of heauen. So
 the king of Chaldea came home to his owne countrey
 with the spoile and remnant of the army, wherein
 was that high esteemed Prophet Daniel and the three
 children, whose names were Sidrac, Milaac, and
 Abednago; called otherwise also Ananias, Azarias,
 and Milael. These three were by the kings com-
 mandement cast into a burning Ouen [or Furnace]
 but their bonds were soone burnt off, and they walked
 up and downe there vnhurt praising wth a song the God
 of heauen, who so preserved them in the hot furnace, as
 not a haire of theirs was consumed with the fire. And
 the king then bade them come forth of the furnace.
 Here began the fift age of this world, which was con- 5th Aet^{as}.
 tinued so untill Christ himselfe came on the sixth age
 thereof, in mans nature of Maries wombe; he that
 euer was God with his Almighty Father. The remnant

Ða punode þær he ne to gan folces on chaldeiscum eardum
 under þam kininge. ze cnaþe heora gýnna wið þone
 almihtigan god. Hund reofontig geara hi punodon
 þær on þeopre. oð þær cipur cýning hi aende eft on-
 gean to iudea lande þanon þe hi alædde wæron. and
 hec hig eft ariaran þ ænlíce temple. swa swa se almiht-
 iga god on his mod aende. þ he his folce mihtode
 æfter swa micelre gýrindre. and hi þær riþþan punodon
 oð þær cripte sylf weard geboren. Nu sindon swa
 mære bec gewette on endebýrnýrse to salamoner
 bocum swilce he hig ze drihte for þære gelicnýrse his
 ze logodan swa we. 7 for þære ze tingnýrse his man
 ze titelode him. ac ierur hi gewette swa we sumu.
 an yr liben swa we. þ yr wírdome boc. seo oðer
 yr geworden ecclesiasticus. swiðe micelre bec. and man
 hig wæc on cipean to micclum wírdome swiðe ze we-
 lice. se nýmað þa witegan nu þe witegodon embe
 cripte þurh þone halgan gart be þær hælendes to-
 kime to þisum middan eardum on soðre menniscnýrse
 swa swa se sylfað arisan hea æfter. Isaias wæc ze-
 haten sum halig witega on þara kininga timan swa
 swa ur kýð seo boc. se witegode be cripte swiðe ze we-
 lice. swilce he godspellene wære swiðe gewýrdelice.
 and cweþ on his ze we nýrse swa swa se secgað hea.
 Ecce uirgo concipiet et pariet filium et vocabi-
 tur nomen eius emmanuel. et reliqua. Eftne mæ-
 den

of this vanquished people dwelt then in land of
 Chaldeans under the king; and knew their
 finnes against the omnipotent God: Seventy yeares
 they dwelt there in bondage; untill king Cyrus
 sent them backe againe into Iury from whence they
 were led; and commanded them to rebuild that only
 temple, as hee was put in minde by the Lord;
 that hee might shew mercy unto his people after
 great misery. And there they after dwelt untill
 Christ himselfe was borne. Now, there are two
 bookes more placed with Solomons workes, as if
 he made them: which for likenesse of stile and
 profitable use haue gone for his; but Ielus the
 sonne of Syrach composed them. One is called
 Liber Sapientia, The booke of Wisdome; and
 the other Ecclesiasticus. Very large bookes, and
 read in the Church, of long custome, for much
 good instruction. Wee come now to the Prophets,
 who prophesied by the Holy Ghost, of our Saviour
 Christ and his comming to this world in true
 Manhood, as wee shall write heereafter. A holy
 Prophet there was, in time of the Kings, na-
 men Iaias, as the booke sheweth vs; who pro-
 phesied of Christ so euident and assuredly, as if hee
 were an Euangelist: and speaketh in his booke euen as
 we say here, Ecce virgo concipiet & pariet filium, &
 vocabitur nomē eius Emmanuel, & reliqua: Behold

Liber Sapi-
 entia.

Iaias,

den fceal ge eacnian ⁊ oncennan sunu. ⁊ his nama biðge.
 cigeð god sylf yr mid ur. Eft se ylca pitega appat on
 his ge fetnysse. Puer natur eft nobis et filius natur
 eft nobis. et reliqua. Vt yr cild acenned. ⁊ ur yr sunu
 forgifen. ⁊ his ealðor dom yr on eaxe. ⁊ his na-
 ma bið gehaten pundorlic. pæobora. pæodlice fterpanz
 god. ⁊ fæder toferðre forulde. foðlice ribbe ealðor
 ⁊ his kynedom bið meniz feald. ⁊ ne bið nan enoe his
 ecan ribbe. His boc yr fride micel ⁊ meniz feald be-
 cripte ⁊ be godes mæðe be eallum mancinne ongar-
 licum andzitte on godes zelahunge. He bodode gelea-
 fan on iudea lande ⁊ unriht forbead oð þ se neða ky-
 ning mannare ge haten ezechian sunu hine to cleaf on
 tra ⁊ hine acpealde fpa. Hieremias se pitega pæp
 on þam lande fride haliz pitega fram his cild hæde.
 be þam cpeð god sylf to him. ic þe ge cuðe foðlice ær-
 þanþe ic þe gerceofe on þinne meoðor ianoðe. ⁊ ic þe
 ge halgode ær þan þe þu acenned purde. ⁊ ic þe ge fet-
 te þeodum to pitegan. He punode on clænnysse ⁊ he
 appat ane boc þurh þone halgan gart on his pite-
 gunge micels ⁊ menizfealde þam mannum to lare
 of gartlicum ⁊ gitte. eac be þam hælende ⁊ He pearð
 oft ge beid ⁊ ge broht on cpeartern for his hal-
 gan lare. ⁊ he heofode micclum þæs folces synna fpa
 fpa his boc ur fegð. ⁊ he pearð of tofrod mid fta-
 num æt nextan on egipta lande for his ge leasan ⁊

A Virgin shall conceiue and bring forth a sonne, and his name shall be called God-selte is with vs. Againe, the same Prophet wrote also in his prophecie, Puer natus est nobis, & filius datus est nobis, & reliqua: A childe is borne vnto vs, and a son is giuen vs, and his gouernment is on shoulders, and his name shall be called wonderfull, counsellor, yea strong God, and father of the world to come, very Prince of peace: and his kingdome shall be manifold; and there shall be no end of his euerlasting peace. His booke is very large and hath many things concerning Christ, and the great godnes of God to all mankinde, in spirituall vnderstanding of the Church. He preached the faith in Iury, and spoke against vniustice vntill the cruell king Manasses, sonne of Ezechias, cut him in two and so killed him. The Prophet Ieremias was also a very holy Prophet there, Ieremias. even from his childhood, insomuch as the Lord himselfe saide vnto him, I knew thee verily before I shaped thee in thy mothers wombe, and I sanctified thee before thou wert borne, and I haue ordained thee a Prophet vnto the Nations. He led a holy life, and wrote a booke of prophecie by inspiration of the Holy Ghost, of much and manifold instruction for men, concerning Christ also, in spirituall vnderstanding. He was oft in bands and cast into prison for his holy doctrine, and bore most an end the peoples sinnes, as his booke telleth vs; at last was stoned to death in Egypt for his beleefe.

Plato se uðrita. ⁊ se þiſſa mann on hæðenum folce
 hæfde hine geſpneceſen. ⁊ se þitega þa hine ge þiſſode
 ꝥ he cuðe gelyfan on þone liſiendan god ſpa ſpa agur-
 ti-
 nur hit on bocum geſetete. ⁊ ieremias ys ure þitega
 ſyundeplice. Ezechiel ſe þitega þearð ge heſgod mið
 þam folce þa þa ſe chaloeirca kining acpealde þa iudei-
 rcan. ⁊ ða heſelafe to his lande awraſ. ða ða daniel
 ſe þitega þearð eac gelaht. ⁊ ezechiel ða onðeopte
 þær punode. ⁊ þitegode þær. ⁊ appaτ ane boc micle
 ongeſetniſſe be ðam mancýnne ⁊ be uſum drihtene.
 ſpiðe deop onandgite. oð ꝥ ſe heafodman þær ge-
 heſgodan folces hine acpealde ſpa ſpa uſ kyð ſum la-
 reop. Daniel ſe þitega punode on chaldea purðfull þam
 ciningum ⁊ appaτ ane boc on his þitegunge þe him
 god ſylf on ſneah. ⁊ he ſputelice ſaþe on his geſet-
 niſſe be criſtes acennedniſſe ſpa ſpa he com to man-
 num feoper hund geara ⁊ hund nigontig geara fram
 dæne þam cininge oð ꝥ ure drihten com on ſoðre men-
 niſſe of marian inneþe. His boc is ſpiðe micel onma-
 negum getacnungum langum heſ to ſecgende be hine
 geſetniſſum ⁊ hu he þær aſopen þam wilðum leonum
 beþam þe aſpiten on engliſc on ſumum ſpelle hwilon.
 He næs na ofſlagen ac he him ſylf ge ſaþ þa þa he hund
 geara þær ⁊ tyngeaſ onylde. ⁊ he þær be biſged on
 babilonia. Twelf þitega ſýndon to eacan þiſum gite ðe
 twelf bec aſpiten on heora þitegunge be ſumum

Plato the Philosopher, and the wisest of Heathen men;
 had conference with him; and the Prophet then him di-
 rected, so as he might beleue on the liuing God, as S.
 Augustine hath writtē. And Jeremy is our especial Pro-
 phet. The Prophet Ezechiel was also caried away cap- Ezechiel.
 ture wth the people when the King of Chaldea destroyed
 the Iewes, & drew the remnant of them to his land: at
 the same time when the Prophet Daniel was taken al-
 so. And then Ezechiel abode there in bondage, and pro-
 phesied there, & wrote a booke of a great volume of that
 Nation, & concerning our Sauour, of very deepe vn-
 derstanding, vntill the Gouvernor of that captiue people
 put him to death; as a learned Writer telleth vs. The
 Prophet Daniel dwelt in Chaldea, highly esteemed of Daniel.
 the Kings there; and wrote a booke of his prophesie,
 which God himselfe reuealed vnto him. And therein he
 spake plainly of Christs birth: How hee should come to
 mankinde, as that it should be foure hundred and ninety
 yeares, vntill our Lord came in true manhood of the Vir-
 gin Maries wombe. Much hath he written, and of many
 things to come, ouer-long here to rehearse, as they are
 set downe: and how he was cast vnto the wilde Lions,
 whereof wee wrote long since in an English Homily.
 Hee was not slaine, but died a naturall death, when
 hee was an hundred and ten yeares old; and was
 buried in Babylon. There are twelue Prophets more
 beside these, who wrote twelue bookes of their prophesies
in

ðæle lærfan on gereṭnŷrfe. micels onanðgittes be cŷiŷ-
 tes mennŷcnŷrfe. ⁊ be godes folce ŷpa ŷpa god him on-
 pŷeah. Ðara naman ŷe ƿillað aƿritan on þiŷum cŷyðe.
 OSEE. IOHEL. AMOS. ABBIAS. IONAS. ŷe ŷe ðreo
 niht ƿar ƿið innan ðam hƿale. ⁊ ŷe hƿæl hine abar to
 niniuea biŷig. ⁊ ŷeo ða geŷacnode uƿer drihtener
 deað ŷe læg on biŷgine ŷpa langum fæce. ac he aƿar
 of deaðe þurh hiŷ drihtenlican mihte. MICHAEL.
 NAUM. ABBACVC. ŷe namnode þone hælend be hiŷ
 naman þur. Ego autem in domino gaudebo. et exul-
 tabo in deo iesu meo. Ðæt ŷr on engliŷc. Ic bliŷŷie
 on drihtene. ⁊ ic fægnie on gode minum hælende. Ie-
 ŷur ƿar ge haten uƿe hælend onliŷe ⁊ ŷpa fæce ðer
 ƿitega aŷðan ŷe he ƿurde acenned. and ŷpa ŷpa ŷe
 heah engel hit fæce on ðam godŷpelle. He ŷr ge-
 haten eac cŷiŷt be þam cŷeþ ŷum ƿitega forŷela
 hund gearum aŷ þan ŷe he acenned ƿurde. Adŷti-
 tepunt ŷeŷer teŷŷa. et principes conueniunt in
 unum aduerŷur dominum et aduerŷur cŷiŷtum eiur. Eor-
 norlice ciningar ⁊ ealðor menn aŷiŷon ongean uƿne
 drihten ⁊ þone hælend cŷiŷt. ꝥ ƿar heŷoder cining
 ⁊ pilatŷ ealðor mann. ŷpa ŷpa ða apoŷtolas be ðam
 under ŷtodon. SOPHONIAS. AGGEVS. ZACHARIAS.
 MALACHIAS. ƿæron eac oðre ƿitegan ŷe ne ƿriton
 nane bec ŷpa ŷpa ƿar heliaŷ and heliŷeŷ. ac heora
 ŷundra ŷýndon aƿritene ŷpa ðeah on ðara cininga
 bocum.

in lesser volume: but of much knowledge concerning Christs humanity, and the people of God, as God gave them reuelation. We will set downe their names in a word, Hosea, Ioel, Amos, Obadiah, Ionas who was three nights in the Whale, and the Whale brought him to the city of Niniue. Which deed betokened our Sauours death; who lay so long in the graue, but arose from the dead by the power of his Godhead: Then Micha, Nahum, Habakuc, who spoke of our Sauour by his name, thus; Ego auiam in Domino gaudebo, & exultabo in Deo Iesu meo that is in English, I will bee glad in the Lord, I will reioyce in God my Sauour: that is, Iesus: so was our Sauour called in this life, and so before he was borne this Prophet named him; euen as the Archangell did in the Gospell. Hee is called also Christ, as another Prophet said many yeeres before his birth. Adstiterunt reges terræ, & principes conuenerunt in vnum aduersus Dominum, & aduersus Christum eius: that is, Princes and Kings stood vp against our Lord and his Christ, to wit, Herod the king, and Pilate the Prince or Gouvernor; as the Apostles understood the place. The rest are Sophonias, Haggeus, Zacharias, & Malachias. Other Prophets there were who wrote no books, as Helias & Heliscus, but y^e miracles which they wrought be neuerthelesse recorded wth famous memory, in the books

The small
Prophets.

bocum. onfulcuðum ge mýnde. Tyn mædena særon on
 mirclice tîde on hærpenum leodum. þa man hæt sibillar
 þæt sýnd pitegetran: 7 hi pitegodon ealle be þam hæ-
 lende criste. 7 heora bec setton swiðe swutelice
 þurh þone roðan god be ealre his fære mid fullum ge-
 leafan. forðan þe god wolde him ge witan habban of
 hæðenum leodum 7 of geleafullum ac heora bec ne
 sýnd na on ure getetnysum on þære biblicæcan swa
 swa þær oðre beoð. Eforas se swiðe appæt ane boc
 hu þæt folc com on gearum fram chaldeas lande to iudea
 lande 7 hi hierusalem þa burh eft aærdon. 7 þæt tem-
 pel þær binnan swa swa cifer kining him sealde leafe
 æfter hund seofontigon gearum þæt hi heora eard bo-
 godon. 7 seo boc ys ge endebýrd on þissere getetnys-
 se mid deopum andgite ondizlum getacnungum. Iob
 sær ge hætten sum he h godes þegen on þam lande chur
 swiðe geleafull swa swa pelig on æhtum. se searð aærdoð
 þurh þone swicolan deofol swa swa his boc us searð þe
 he sylf ge sette. sibban he aærdoð sær. be þam ic
 aærde on englisc sumne cride iu 7 hit ys eac pitegunz
 pitodlice be criste. 7 be his zelahunge. swa swa lareo-
 pas secgað. 7 seo boc ys ge endebýrd on þissere ge-
 tetnysse. sum iudeisc man searð eac aærdoð tobiar
 ge hætten swiðe almergeorn 7 swiðe zelyfed on þone
 lysiendan god se sær eac ge heargod to swian lande.
 ac he heold swa seah his geleafan þær mid godum
 weorcum.

of the Kings. Ten virgins there also were among the
 heathen people, at sundry times, called the Sibylles; 10. Sibylles.
 as much to say as Prophetesses; who prophesied all
 of our Saviour Christ, and compiled their bookes
 doubtlesse by the assistance of Almighty God, con-
 cerning his whole passage and full beleefe: for God
 would haue his witnesses as well among the heathen
 as the faithfull; but their bookes are no part of
 our Bible, as the other bee. Esdras the Scribe Esdras.
 wrote a volume, how the people returned from
 Chaldea to Iury and built againe the Citie of Je-
 rusalem and that famous Temple therein, as king
 Cyrus gaue leaue, seuenthy yeeres after their flit-
 ting; which booke is part of this Canon, and of deepe
 understanding in hidden mysteries. Iob was the Iob.
 name of Gods high seruant in the land of Chus, strong
 in faith and a man very rich in possessions: he was tri-
 ed through the deceitfull deuill, as the booke sheweth
 vs, which himselfe wrote after his triall; An homily
 hereof I turned long sithence into English; And that
 is also a very euident prophesie of Christ & his Church,
 as the Doctores say, and the booke ranged in this Canon.
 There was likewise among the Iewes a man tempted,
 whose name was Tobias, a great Almes-giuer, and Tobias.
 of strong faith in the liuing God: hee was also car-
 ried captiue into Syria: but held yet his beleefe there
 notwithstanding, together with care of good workes.

peorcum. ⁊ god his aþandode swa ꝥ he blind weard and
 swa punode tyn gear ac god hine ge hælde eft þurh
 his heah engel raphael ge haten swa swa seo pacu
 ur wegd. on his agenne bec ꝥ he sylf awrat. and seo
 boc yr ge tealde to þisum ge tele. forðanðe þær on yr
 eac swilce ge tacnung. Herter seo cpen ꝥ hine kynn
 ahnedde. hæfð eac ane bec on þisum ge tele forþan
 ꝥ godes lof yr gelogod þær on ða ic aþende on eng-
 lisc on ure þisan sceortlice. Iudith seo wudupe ꝥ
 ofer pann holofernem þone rimiscan ealdermann.
 hæfð hine agenne boc be twux þisum bocum be hine
 agenum rice. seo yr eac on englisc on ure þisan gewet-
 eop mannum to byrne ꝥ ge eowerne eard mid wæpnum
 be wearian wið onwinnendne here. Tra bec synð gewet-
 æfter cýrclicum þearum be twux þisum bocum ꝥ ge-
 biriað to godes lofe machabeorum ge hatene for heora
 micclum ge winne forðan ꝥ hig wunnon mid wæpnum
 þa swiðe wið þone hæðenan here ꝥ him on pann
 swiðe. wolde hig adilegian. and adýddan of þam eard
 ꝥ him god forgear. and godes lof aletgan. Hwæt þa
 mathathias se mæra godes ðegen mid his fif sunum
 weahð wið ðone here miccle gelomlicor ðonne ðu gely-
 fan sylle. ⁊ hig rice hæfdon þurh þone roðan god ꝥ
 hig ongelýfdon. æfter moýses x. Hig nolðan na weoh-
 tan mid fægerum worðum anum swa ꝥ hi wel swarcon. ⁊
 aþendon ꝥ eft he læt þe him become se hefiguma cyðde
 þe

Now God so tried him that he became blinde, & so remained ten yeares: neuertheles God healed him againe by his Archangell called Raphael, as the story telleth vs, in his owne booke, which himselfe wrote: and the booke is added vnto this number, because it hath a like holynesse therein. Queene Hester, who deliuered her nation, hath one booke also in this number, because it contains the praise of God: the which I briefly after my manner translated into English. The widow Iudith Iudith. who ouercame Holophernes the Sirian* Generall, hath her booke also among these, concerning her own victory, and Englished according to my skill, for your example, that ye men may also defend your countrey by force of armes against the * inuasion of a forreine host. Among these bookes the Church hath accustomed to place two other tending to y^e glory of God, and entituled Machabecorum, for the great valor of that family who preuailed then so much in fight against the heathen forces encroaching much vpon them, & seeking to destroy & to drive the fro the land which God had giuen the, & so to empaire y^e glory of God himselfe. What then fel out? The worthy seruāt of God Mattathias wth his 5. sons encountered y^e enemy much oftner then y^e wilt beleue. And they got y^e victory, through y^e true God, in whom they trusted according to Moyses law. They would not fight wth braue words only, how wel soeuer they spake, but took soon another course; lest y^e noted heauy time should come vpon the,

Hester.

Iudith.

* Calbep-
man.

* This was written when the Danes vsed to inuade the lād. Machabeorum.

þe sepiþega ge cpeþ be sumum leodscipe þur. Et inatur
 est furoris dominus in populo suo: et abhominatur ha-
 reditatem suam. et cetera. Drihten pearð ðinne mid
 gramman his folce. 7 he onrcunode his ðræfendriþe. 7
 he be tæhte hig on hæþenra handum. 7 heora fýnð
 godlice hæfdon heora geþeald. 7 hig swiðe ge dnehhton
 þa deþienolica fýnð. 7 hig purdon ge eadmette under
 heora handum. Nolos machabeus se mæra godes cempa
 habban þinne dóm ðurh his drihtenes ðinne. ac him wæs
 leofne þ he mid geleafan clipode on his eornost wogode
 þinne oðerne cpyðe. Da nobis dñe auxiliū de tribulatione.
 quia uana salus hominis. et cetera. ðyle us leof drihten
 þinne godan fultum on ure ge drefendriþe. 7 ge do us
 rærenþran. forðan þe mannes fultum ðr unmihtig. 7
 iðel. ac uton þýncean mihte on þone mihtigan god. 7 he
 to nahte ge deð urne deþienolican fýnð. Machabeus þa
 gefýlde ðar forerædan worð mid rþanglicū peorcum 7
 ofer þann his fýnð. 7 sint forði gefetwe his rigeræ-
 rþan dæda on þam tþam bocum onbiblioþhecan gode to
 purþmýnte. 7 ic aþende hig on engliſc 7 rædon gif ge
 fýllað eor fýlfum to ræde. *Explicit de veteri Testamento.*

INCIPIT DE NOVO TESTAMENTO.

IC recge þe nu siþerð ðæt ic her gefetwe hæbbe
 þar feapa býrna of ðan ealdan bocum on þære ealdan
 ge cýðnyrfe under moýſes æ. 7 hu gif þu wilterst
 ealne ðone wírdom þe on þam bocum rtynt þonne wol-

*wher the Prophet spoke of some generation, thus: Er-
 iratus est furor Domini in populo suo, & abomi-
 nationis est hereditas sua, &c. The Lord was angry
 with his people in fury, & hated his inheritance; &
 he gaue them into the hands of the Heathen; and
 their aduersaries verily had the dominion ouer the;
 & like cruell enemies afflicted the sore: and vnder
 such hands were they humbled. Machabeus, Gods
 valiant Souldier, would not haue this iudgement of the
 Lords wrath, but he had leyser with faith cal earnestly
 vpon God in these other words: Da nobis domine aux-
 ilium in tribulatione, quia vana salus hominis, &c.
 Giue vs good Lord thy faithful aid in our distresse,
 & strengthen vs; for weak and vaine is the help of
 man. Let vs also rely on Almighty God, and he will
 bring to nought y enemy that afflicteth vs. Machabeus
 then, what he had said, performed w great valour, and
 ouercame his enemies: and therefore be his victorious
 Act recorded in these two books of the Bible, to y glory
 of God. I haue turned them also into English, & so reade
 them you may (if you please) for your own instruction.*

*So ends he of the Old Testament, and
 thus begins of the New.*

I*tell thee now Siwerd, that I haue here already set
 downe these few briefes of ancient bookes in the old
 Testament vnder Moses law: And how, if thou wert
 able to comprehend the wisdom therein contained; then
 wouldst*

deſt þu gelyfan ꝥ ic na ne wæge on þiſum ge wite.
 Ic wille nu ſcegan eft ſceortlice þe be þære niſan ge-
 cyðniſſe æfter criſtes tocyme ꝥ þu mid ealle ne beo
 þær andgiter beoðleo þeah þe þu befullan under fon
 ne mage ealle þa geſetniſſa þær roðan ge witer. biſc
 ſpa ðeah gebet þurh þær litlan býrne. *Lex et prophete
 usque ad iohannem sicut legitur in euangelio.* Moyses
 æ. wæs 7 witegan ſoðlice oð iohannes wearð acenned þe
 criſt gefullode. he 7r endo þære ealdan æ. 7 æt him
 on gann ſeo goðſpell bodung. 7 he wæs acenned on criſ-
 tes to cime ſpa ſpa oðg ſceopra onðægneð upp gæð æt
 foran þære ſunnan ſpa ſcean iohannes on haligre bodunge
 æt foran þā hælenðe. 7 he wæs hiſ býdel on hiſ bodunge.
 7 mid hiſ fulluhte kyððe criſtes fulluht toweard.
 Criſt ſylf cweð be him ꝥ ne come nater hyon be twux
 ſiſa bearnum nan mærra man ðonne he wæs ac criſt wæs
 na ge weald to hiſſe ſið metenýrſe ſe þe acenned wæs
 of ðam clænan mædene. Ne appæt iohannes nane boc ſýn-
 derlice. æc hiſ oðra ſind appitene on drihtenes goðſpelle
 þone he gefullode 7 hiſ ſone ſýnel wæs on life ge on
 deaðe. 7 hiſ hlira nu ſcýnt ſpa hwær ſpa criſtendom
 bið 7 þa criſtes bec cumað. Feoƿer criſtes bec ſindon
 be criſte ſylfū appiten. an þæra appæt matheus þe mid
 þā hælenðe wæs. hiſ ægen leorning cniht on þiſum life
 farende. 7 he hiſ ſundra geſeah 7 appæt hi on þære bec
 þe him togemýnde þa mihton becuman. on ebreiscum ge
 neorwe.

Wouldest thou beleue that I vary not. In this treatise I will now further speake vnto thee as briesly concerning the new Testament since the comming of Christ; that y^e be not altogether ignorant thereof, though y^e canst not fully conceiue all the contents of this true Scripture: so thou maist yet at least be furthered somewhat by this little sampler. Lex & Prophetæ vsquead Iohannem, sicut legitur in Euangelio: The law of Moles was, and the Prophets, vntill Iohn was borne, who baptized Christ: and he is the end of the old law. At him also began the preaching of the Gospell, and he was borne against the comming of Christ: as y^e day-star in the morning riseth before the sunne, so shone Iohn in holy preaching before the face of our Sauour, and was therein his harbenger, and with his baptisme shewed the baptisme of Christ at hand. Christ selfe said of him, that there was not a greater man then he among the sonnes of women: Yet in this comparison Christ is not reckoned, who was borne of a pure Virgin. Iohn wrote no booke himselfe, but his deeds be recorded in the Gospell of our Lord, who he baptized, and whose forerunner he was both in life and death, and his fame is spread now throughout all christendome, and wheresoeuer the Gospell booke of Christ doth come. There are 4. books written concerning Christ himselfe, one of them wrote Matthew, that followed our Sauour, and was one of his disciples, while heere hee liued, and saw his miracles,

neorðe. æfter crister þrowunge. on iudea lande þam
 þegelyfðon on god 7 he ȳr fe foruma godspelleſe on-
 ðære gerecniſſe. Marcuſ fe godspelleſe þe ƿær mið
 petre on laſe hiſ aȝen god ſunu on godes laſe geþogen.
 ƿrað þa oðre boc be petreſ bodunge. be ðam þe he ge-
 leornode of hiſ laſſpellum onromana bȳriȝ ſƿa ſƿa he
 gebeden ƿær þurh þa ge-leaſullan þe gelyfðon on god of
 þare burh ƿare. þurh petreſ bodunge. Lucaſ fe godſpel-
 leſe ƿrað þa þriððan boc ſeðe ſƿam cild hæde folgode
 þam apor̃tolum 7 mið paulē riððan riðode on hiſ ƿare 7
 æt him leornode þa godſpellican laſe onclænriſe lȳbbende.
 7 þa crister boc on achaiian lande mið greciſcum ge-
 neorðe ſƿa he of pauler laſe 7 þara apor̃tola laſe leor-
 node. Iohanner fe apor̃tol on arian lande ſƿa ſƿa þa biſ-
 copas bædon. began þa feorþan boc be crister godgund-
 niſſe on greciſcum ge neorðe. 7 be ðære deopniſſe þe
 him drihten ƿreah þa þa he hlinode on hiſ luſicum
 breorte on þam þe ƿær be hȳdd ſe heofonlica gold hoſd.
 Ðaſ riȳnd þa feoreſ ean of anum ſȳliſppinge þe gæð of
 ƿaradiſum ofer godes folc riðe. 7 þaſ feoreſ godſpel-
 leſaſ ƿæron ge ſȳrn ge tacnode ſƿa ezechiel hi gereah.
 Matheuſ on manneſ hiſe. Marcuſ on leon. Lucaſ on
 cealfeſ. Iohanner on earneſ for ðære ge tacnunge
 ðe hiȝ getacnodon. Matheuſ ƿrað be crister menniſc-
 niſſe. 7 Marcuſ ſƿa ſƿa leo hludſſeȝe clipode on ðam
 ſildan mancȳnne ſƿilce onſeſtene. and Lucaſ be ðam
 raceſode

and after his passion wrote the such as came to his mind
in his book, & in y^e Hebrew tongue for their sakes who
believed on God, among y^e Iewes. And he is the first Eu-
angelist in this volume. Marke the Gospeller, who fol-
lowed Peter for instruction, and was his own son begot-
ten in the Lord by his word, he wrote the second booke
from the mouth of Peter, concerning such things as he
learned of his doctrine in y^e city of Rome: as he was en-
treated by the faithfull there beleeuing in God through
Peters preaching. Luke the Euangelist wrote the third
booke; who from his childhood followed the Apostles, &
after accompanied Paul in his trauell, & learned of him
the doctrine of the Gospell in sincerity of life: and this
booke of Christ compiled in Achæa, and in the Greeke
tongue; according as he had learned by y^e instruction of
Paul and the other Apostles. Iohn the Apostle began in
Asia, entreated by the Bishops there, to write and y^e in
Greeke the fourth book, concerning Christs diuinity: &
of y^e deepe mysteries that were reuealed vnto him, when
he leaned on his louely brest wherein was hid the treasure
of heauen. These be the 4. waters of one wellspring which
run from paradise far & wide ouer y^e people of God. And
these 4. Euangelists were foresignified by the vision of
Ezechiel. Mathew in mans shape, Marke in a Lions,
Luke in a calfs, and Iohn in an Eagles, for y^e mysteries
by them signified. For Mathew wrote of Christs man-
hood; and Marke as a roaring Lion called vpon man-
kinde wilde as in the wildernesse. And Luke began

facende Zacharias ongan. þe cealfe ge offrode onzodes
 onfædoniſſe 7 iohannes ſpa ſpa eapn þa applican di-
 zolniffe mid his ſceappum eazum ſceapode zeorne. 7 be
 criſtes godgundniſſe his godſpell gerette. Ðar feoƿer
 bec kypað hu criſt com to mannum of marian ðam ma-
 dene middan eapder alyrend on þære ſixtan ylde hisſene
 folode. be þande þa ſitegan hit ge ƿriton on bocum
 on bethleem biſig binnan iudea on auguſtes dagum þær
 ædelan careſer. 7 englar þa kyðdon his acenneðniſſe
 mid heofonlicum ranze ſela þuenda. Ða comon þri
 ciningas to criſte mid lacum. of eartrice feorran. and
 heƿoder acfealde ealle þa litlan cild. þe onðam lande
 ƿarðon. 7 he criſt acfealde. ac he ne com him to na.
 forðande he mid ſpic dome hine ſpa ſohete 7 ſe yſela
 cining onyrmþum acfeal. Ða bec us ſecgað ſputelice
 be criſte hu he fundra ƿorhte. 7 hu he ƿær gefulod
 7 hu he aƿortolas gecear 7 ſind ærendracan twelf on
 anginne þa þa he æreſt beoode þa ſint ge hatene þi-
 rum naman on bocum. Petrus. 7 andreas. philippus. 7
 bartholomeus. iacobus 7 iohannes. thomas. matthæus.
 7 ſe oðer iacob. tatheus. ſimon cananæus. 7 paulus. ac
 paulus ƿær gecoren æfter criſtes uprtige. 7 matthias
 eac mann gecear for iudan þe criſt be læfde. 7 þa for lo-
 ren ƿær æfter þirum he gecear twa 7 hundreofonti to
 his lafeordome him to leorning cnihtrum. þa he toſende
 geond eall to ælcere biſig þider þe he tofeſo ƿær 7 mann
 ƿiſte

with Zacharias the Priest, which offered a calfe to God in sacrifice; and Iohn like an Eagle with his sharpe seeing, steadfastly beheld the high mysteries, and wrote his Gospel of Christs Deitie. These foure bookes declare how Christ, the Redeemer of the world, came (as the Prophets had fore-told) in mans nature, of the Virgin Marie, about the sixt age of this world, at Bethleem of Iudea, in the daies of that noble Emperour Augustus, and many thousands of Angels solemnised his birth with heavenly songs. Then came three Kings from far, out of the East country with presents vnto Christ: and Herod killed all the young children that were in the Land, with purpose so to kill Christ; but came not neere him, because he sought him with traiterous intent; and the wicked King died miserably. These bookes tell vs plainly of Christ, how he wrought miracles, and how he was baptised, and how when he began to preach he chose Apostles, that is by interpretation Messengers, twelue in number, whose names in the bookes are recorded to be these: Peter and Andrew, Philip and Bartholomew, James and Iohn, Thomas and Matthew, the other James and Thaddæus, Simon the Cananite and Matthias, chosen in place of Iudas the traitour and reprobate. Paul was also an Apostle chosen after Christs Ascension. After the foresaid 12. he chose 72. to instruct for his disciples; whom he sent abroad vnto all the townes wher he meant to come, that men should not be ignorant

ƿiſte hiſ cýme. ac þe ne aƿundon na aƿritene heora nā
 man on bocum. He ƿunode þa mid mannum on þiſum mid-
 dan earde þreo ⁊ þritig geara ⁊ ſumne eacan þærto ⁊
 criſtendom aƿæpde. ⁊ kýdde mid ƿundrum ſƿa ſƿa hiſ
 goðſpell recgað þ̅ he goðer ſunu ýr þa þa he þa deaðan
 menn þurh hiſ mihte aƿæpde. ⁊ ælce untrunmyrſe ea-
 ðelice ge hælde. ⁊ he ƿæter aƿende to ƿinlicum drence
 ⁊ oferſæ eode eall driuſum fotum. ⁊ ƿindes geſtildes mid
 hiſ ƿorðes hæfe. ⁊ deofla aƿæpde of geðrehtum ƿoðu.
 ⁊ forgear ge ƿitt æfter ƿoðmyrſe. Eft riððan he
 þƿorode ſýlfſiller deað onrode ahangen for ure alyſeo-
 myrſe. ⁊ of deaðe aƿar on ðam þriððan dæge. ⁊ aſtah to
 heofenum to hiſ heofenlican fæder ge ƿunnenum riðe.
 ⁊ ge ſýlt ealle þing. ⁊ cýmð eft to demen eallum
 mancýnne on þam micclan dæge ælcum be hiſ dædum. Ic
 recge þiſ ſceortlice forðan þe ic geſet hæbbe of þiſum
 feoðer bocum þel feoðerig laſſpella on engliſcum ge-
 reorde ⁊ ſumne eacan þærto. þa þu miht ƿædan be þiſ-
 ſeſe rice on mæran andgite ðonne ic her recge. Ða apo-
 ſtoli ge ſetton eac ſſilce laſſpell to þam leodſcipum þe
 to geleafan buzon. þ̅ hi þurh þa mynegunge heora mo-
 ge trýmdon on criſtes geleafan on þam criſtendome
 ðe þa nýran aƿpnanz on þære micclan nýran ge cýð-
 myrſe. PETRVS ſe apoſtol aƿnæs tƿegen ƿiſtolas ac
 hið ſýnd mæran þonne man æt mærfan ƿæc. ⁊ habbað
 langne tige to geleafan trimuminge ⁊ hið ſýnd to bocu
 getealde

of his coming; but we find not their names recorded in
history. When dwelt he in this world among men three
and thirtie yeeres and somewhat more; set vp Christia-
nitie, and made it manifest by miracles, as his Gospell
shewes, that he was the Son of God: when he raised dead
men by his might, healed quickly what infirmitie so-
euer, turned water into the liquor of wine, walked vp-
on the sea drie-foot, stilled the winds by his comman-
ding word, cast the deuils out of men possessed euen
with madnesse, and restored their understanding af-
ter it was lost. Moreouer, after he had suffered for our
Redemption a willing death hanged on the Crosse, he
rose againe from death the third day, and ascended
into heauen to his heauenly Father with victorie, and
hath Dominion ouer all; and shall come againe to iudge
all mankind, each according to his workes, at the great
[or] day. I tell this short, because I haue writ-
ten the headie of these foure bookes, about fortie Sermons
and more in the English tongue; where thou maist reade
of this matter more fully than I haue declared here.
The Apostles gaue also instructions vnto the Nati-
ons receiuing the Faith, that by consideration thereof
their mindes might be confirmed in the faith of Christ
throughout Christendome, which then newly began to
spread by vertue of the great new Couenant. Peter the
Apostle wrote two Epistles, but larger than are read at
Mass, which auaille much to the establisshing of Faith,
and

gevealde on þære bibliothecan. Iacob se rihtwisa appat
 anne þiſtol micelne onlape mannum to undeſtanden-
 ne þam þe æniges criſtendomes cōpað on heora life.
 Iohanner se godſpelleſe gode toþunðmýnte geſette
 æri þiſtolas. þ̅ rýndon þreo bec mid lufe aſýllede.
 folce tolaſe. Iudas se apoſtol appat anne þiſtol. na-
 re for lōrena iudas þe þone hælend be lāwe ac se halga
 iudas þe him æfre folgode ⁊ heſ find nu reoſon bec
 on þiſſe geſetnīſe. Paulus se apoſtol appat manega
 þiſtolas for þan þe criſt hine geſette eallum þeodum
 to laſeope. ⁊ onroðne eufartnýſe he geſette þa þea-
 paſ ðe þa geleafullan folc on heora life healdað þa þe
 hiſ ſýlfe zelogiað ⁊ heora liſ forgode. Fiſtýne þiſto-
 las appat se an apoſtol to þam leodſcipum þe he toge-
 leaſan ge bigde þa rýndon micle bec on þære biblio-
 thecan ⁊ þa fremiað uſ to ure rihtinge gif se þær
 leoda laſeoper laſe folgiað. He appat to þam roma-
 niſcum anne. to corinthior ii. eac to galathas anne.
 to epherior anne. to philipenſer anne. to colorenſer
 anne. to theſalonicenſer tpegen. eac to ebſeor anne.
 ⁊ to hiſ azenum diſcipulum timotheum tpegen. ⁊ titu
 anne. to philemonem anne. to laodicenſer anne. Ealles
 fiſtýne ſpa hlude ſpa þunor geleafullum folcum be þam
 ic wille ſecgan ſume ſeapa poſo. aſeſt be þam hælande
 hu he uſ lāwe on hiſ halgan godſpelle ða ðe hine
 lufiað. Si diligitis me mandata mea ſeruate. et cetera.

Gif

and reckoned in Canon of the Bible. So Iames the
 Just wrote one Epistle of great instruction for all men,
 whoo serue any Christianity in their life. And Iohn y
 Euangelist to the honor of God compiled three Epistles,
 which are three bookes full of loue in teaching the peo-
 ple. And as the Apostle wrote also an Epistle, not the re-
 prober Iudas who betrayed Iesus, but holy Iudas that
 euery followed him. And heere are now 7. bookes of this
 ranke. The Apostle Paul wrote many Epistles: for
 Christ set him to be a teacher of all nations, and in true
 sincerity he set downe the course of life, which the faith-
 full ought to hold, who betake themselves and their life
 vnto God: fifteene Epistles wrote this one Apostle, to
 the nations by him conuerted vnto the faith: which are
 large bookes in the Bible, and make much for our amend-
 ment if we follow his doctrine, that was teacher of the
 Gentiles. He wrote to the Romans one, to the Corin-
 thians two, and one to the Galathians, and one to the
 Ephesians, and one to the Philippians; two to the
 Thessalonians, and one to the Coloßians, and one to
 the Iebrewes; two to his owne Disciple Timotheus,
 and one to Titus, and one to Philemon, and one to the
 Laodiceans: fifteene in all [sounding] as loud as
 thunder to [the eares of] faithfull people. I will
 speake a few words heereof. But first of Iesus,
 how he taught in his holy Gospell vs all that loue
 him. Si diligitis me, mandata mea seruate, &c.

Gif ge lufiað me, healdað mine beboda. Se ðe me lufað he healt mine spræce. ⁊ min fæder hine lufað. ⁊ rið cunnað to him ⁊ mid him puniað riðodlice gýððan. Se ðe me ne lufað ne healt he na mine spræce. Her se magon ge hisan þ̅ se hæleð lufað sprifor þa dæde þonne þa smeðan word, þa word gepitað ⁊ þa weorc standað be þam cpeð iacob se rihtwisa apostol. Er̅ote factories uerbi et non audientes tantum. fallentes uormetipros. Beoð þær wordes wircendras riðodlice mid dædum. ⁊ eow gýfe ne be wæcað. swa þ̅ ge-hlyrtan þa word ana butan þam weorcum. Eallswa iohannes ur læwe þisum wordum. Filioli mei non diligamur uerbo neque lingua sed opere et ueritate. Mine leofan bearn ne lufige se ic biðwe mid wordes. ⁊ mid tungan. ac mid weorce ⁊ riðfærtnýrse. Paulus se apostol be ðam ylcan cpeð. Qui dicunt se nosse dominum. factis autem negant. Hi secgað þ̅ hig cunnon þone riðan god. ac hig mid heora weorcum hine rið facað. Se man se behet gewicennýrse ýfelles ⁊ his weod to þam gýlð ⁊ awend þ̅ eft hu mæg he ðonne habban þær hæleðes fultum. Se se gewihð. and gewearpað his heortan þ̅ he wýlle awendan his word eft rið hine. ac man mot on eornost motian rið hisorih-ten se se wýle þ̅ se spræcon mid weorcum rið hine. forþan se ðe wel spricð ⁊ þa word nagelært he neweð nan þinge buton forwemð hine gýlfne. Lucas se godspellese se ðe þær læce onliffe gewerete swa bec upum saulum to hæle.

If yee loue me keepe my Commandements. Hee that loueth me will obserue my sayings; and my Father will loue him; and we will come vnto him, and remaine still with him from that time forward. He that loueth me, keepeth not my Commandements. We may perceiue that our Sauour loueth more y^e deed than smooth words. Words passe away; but works remaine. Whereupon said Iames the righteous Apostle, Estote factores verbi, & non auditores tantum, fallentes vosmetipsos. Be workers of the word, that is in very deeds: & deceiue not your selues to listen vnto words only without works. And so Iohn taught vs in these words: Fili hominis non diligam^r verbo, neque lingua; sed opere & veritate: My deare children let vs not loue (I pray you) with word & tongue, but with work & truth. Concerning the same matter the Apostle Paul saith, Qui dicunt se nosse dominum, factis autem negant: They say they know the true God, but with their works they deny him. The man that vowes deceiffully, and giues but assurance to a matter, going from it againe, how can he hope for the assistance of our Sauour? who seeth and considereth his heart, and that he will againe break word against him: but a man wth his Lord, who will that we shalke wth him by works, must treat in earnest. For who so well speaketh, & regards not his word, doth condemn himselfe. Luke y^e Euangelist, who was a Physitian before he liued compiled two books for the health of our

hæl. an yf seo crister boc oþer yf gecpeðen þur actur
 apostolorum. þ yf on englicne spræce þara apostola
 wæra. þe hi dydon æt gearde 7 hu hi riððan to ferdon.
 to fyllenum eardum swa swa se hælend be beað on his
 halgum godspelle þ hig ealle leoda læran sceoldan 7 ge-
 bigan to geleafan mid heora bodunge. Petrus bodode
 on antiochian byrig. 7 þær wæron æfter gecpeðene cris-
 tene men þurh hine 7 he ferde riððan swiþe fur to
 rome 7 þær bodode þære burh wære geleafan fif and
 twentiȝ pintwa mid pundrum 7 tacnum. oð þ se cære-
 nepo hine acwealde onrode. Paulus ferde wile geond
 þæs woruld bodende manegum leodscipum oð þ he on
 laf becom into rome byrig 7 þær eac bodode. and
 nepo her þa hine be heafdan on þam ylcan dæge þe he
 aheng petrum. Andrew bodode on achaiian lande and
 on reichian and he riððan wearð onrode ahangen for
 þæs hælendes naman. Iacob se zingra þe wæs iohannes
 broðor bodode þam iudeiscum þe wæron to stengte
 þam twelf mæzðum tacna wincende oð þ herodes cy-
 ning hine be heafode. Iohannes his broðor bodode
 on aria on eartereardan worulde. and he ne wearð na
 ofslagen. æ æfter manegum pundrum he ge wæs to
 criste þa þa he on ylde wæs nýgan and hundnýtig
 pintwa. Philippus bodode þam hæðenum folce wið þære
 sæ sylfne. 7 he riððan ge wæs to harnapolim. 7 wearð
 þa ge endod. Thomas bodode on parthion and medon. 7
 on

Some. One of them is the Gospell of Christ; the other is called *Actus Apostolorum*; that is in English, The Acts of Apostles, [shewing] what they did while they were together, and how afterward they trauelled into farr countries as Iesus had commanded them in his holy Gospell, that they by their preaching should teach & conuer all nations to the faith. Peter preached in the cite of Antioch, and there by his meanes were they first called Christians. And he went * very soone after to Rome, and preached the faith there vnto the citizens fye and twenty yeares wth signes and wonders; untill the Emperour Nero crucified him. Paul went far and wide about the world preaching vnto many Nations, till he at last came to Rome and taught there also: and Nero commanded him to be beheaded the same day that he hung Peter [on the Crosse.] Andrew preached in Achaia & Scythia, & was after y^e crucified for the name of Iesus. Iames the younger, who was brother of John preached vnto y^e Iewes y^e were scattered of the 12. & he working also miracles amog the vntill king Herod beheaded him. His brother Iohn taught in Asia, in the easterne parts of y^e world, & he [only] was not put to death: but after he had wrought many miracles departed vnto Christ at 99. yeares of age. Philip preached vnto y^e heathen people, who dwelt by y^e [frozē or] siluer sea, & thence went to Herapolis, & was there made away. Thomas taught y^e word amog y^e Parthians & Medes, &

The Apostles dispersed.

Peter.

The first called Christians.

* *ppipe fur.*
i. *Valde conuincim*, as I guesse by the Dutch, immediatly.

And so this Author hath the word againe, *perde rpi-de fus to heopenum.* went forthwith to heauen. in his Homily vpon these words *Sime diligite,* &c.

on ýrcanaim oð þ he com to indian. 7 þær pearð of-
 rlagen. for þone roðan ge leaƿan. Bartholomeuƿ bo-
 dode on indian on þære fýrpan indian. and þær pearð
 ofrlagen. Matheuƿ bodode on ethiopian lande þ rýna
 þa rilheapƿan. 7 se kining hine ofrloh na fege lýƿeða
 ac se ungeleapfulla. Iacob se rihtƿira punode on ðam
 lande binnan hieruſalem bodiende ge leaƿan oð þ þa iu-
 deircan hine acƿealdon. Simon and iudaƿ ƿamod ƿæron ge
 martýrnode on ƿeƿrida lande for criſtes geleaƿan on
 ðam þe hi bodedon. and biſcopaƿ ge hædedon on heora
 ƿelfrecrium oð þ man hig ofrloh. Mathiaƿ bodode on
 iudea lande se þe ƿær gecopen on iudaƿ ſtode þ þæra
 aƿortola ge tel ƿurde ge fýlled. Ealra þiſſera aƿortola
 ge endunge ic hæbbe aƿriten buton mathian aneƿ
 þe ic of acſian mihte. ða ge mihton ƿædan 7 eor aƿæ-
 man on þam gife ge holde ƿæron eorƿum azenum ƿaplum.
 Iohanneƿ leofode on þiſum liƿe heora lengſt. and he
 aƿraet þa boc on hiſ ƿƿæcriðe aƿocaliſſiſ. ge haten. þ
 ýr on ſƿigennýſſ. þe him criſt ge ſƿutelode on hiſ
 gaſtlican geſiðþe be þam hælene rýlfum 7 hiſ zela-
 ðunge. 7 be domeſðæge 7 be þam deoflican antecriſte.
 7 be þam æriſte to þam ecan liƿe. 7 þeor boc ýr æfte-
 mýſt on ðære bibliothecan. Ic mæg þe ſecgan gæt ſum
 þing be iohanne þ þu ƿýlt ge lýƿan þ he mid ƿeorcū ſƿƿæc
 to ſumum cnihte ſƿa ſƿa ur kýð ſeo ƿacu ðone he lufode.
 7 him eac ſƿa ge lærte. Hie nonimur ſe ƿurðfulla 7 ſe ƿira
 bocere

in Syria, vntill he came to India, & there was slain
 for the true beleefe. Bartholomew preached also in
 India the farther, & there was slaine. Matthew prea-
 ched in the land of Ethiopians, that is, y Blackamores,
 & the king there, not a beleeuing but an Infidell king,
 put him to death. Iames the iust staid still in Iudea, &
 at Ierusalem, preaching the faith vntill the Iewes kil-
 led him. Simon & Iudas were both together martyred
 in Persia for the faith of Christ which they preached:
 where they made & gaue orders vnto Bishops in their
 twelue diuisions, vntill they were put to death. Mat-
 thias taught the word in Iury, he that was chosen in
 Iudas dead, to fil vp the Apostles number. I haue writ-
 ten [heretofore] how all these Apostles came to their
 end. (as I could find out) saue only Mathias: which you
 may read & consider wel, if you regard your own soules.
 Iohn liued here longest of them all, and he wrote in his
 banishment the booke called Apocalypsis, that is, the
 Reueatio, which Christ manifested vnto him by vision
 & spirit, cōcerning our Saviour himselfe & his Church:
 also of doomesday and the deuillish Antichrist: and
 of the resurrection to euerlasting life: And this is the
 last booke of the Bible. I may tell thee yet something
 more concerning Iohn, whereby thou wilt beleue that
 his words were workes, vnto a certaine young man
 (as the story telleth vs) whom he loued, and had
 lost. The worthy and wise Author Ierome, who
 translated

boces þe ure bibliothecan gebrohte to leone of gne-
circum bocum 7 of ebreiscum. he arpat be iohanne þam
halgan godspelleþe cnihte modrian sunu on þære cir-
lican bec ecclesiastica hystoria þur cweðende be him.
Audi fabulam. non fabulam. sed rem certam de iohanne
apostolo. et cetera. Ge hýrðu þar rice. na spiles leare
ragu. ac geporden þing be iohanne þam apostole. and
spise ge mynðelic eallum geleaffullum. þe on ealðum da-
gum be him ge don wær. Domicianus hætte se deoflica
carene þe æfter neþone þa weðan ehtnýrfa berette
on þam cnihtenum. and hi acwealde mid wítum se he
ge nýman þone halgan apostol 7 on weallendum ele he
hew hine baðian forðan þe se hata ele gæð into ðam
bane. 7 him wær eadgese ele to ðam baðe. Hig gebroht-
ton þa iohannem binnan þære cýre. on ðam weallendan
ele. ac he weapð gecild þurh godes mihte. 7 mid halum
lichaman of þam baðe eode swa swa he unsemme wær
fram flæsclicum lurtum 7 fúlpe galnýrfe. Æfter þi-
rum ge hew se hetola carene forðande iohannes nolde
his bodunge gecwican þ man hine gebrohte binnan anum
igode seon onwæcðe pathmor gehaten. 7 he þær wu-
node oð þ þær carenes witan heora hlaford ofwlogon swa
swa him eallum gecweapð for his wæl hneornýrfe. 7 his ge-
wittleaste. 7 þaritan þa demdon þ eall wurd eadloc. 7
mid ealle awend swa hwæt swa he wolde mid his wfe lan wæde
ær þam ge fremman. weapð þa eft gelangod se geleaf-
fulla

translated our Bible out of the Greeke and Hebrew
bookes into Latine. He wrote concerning the holy
Euangelist S. Iohn, the sonne of Christs Aunt, in the
Church-historie called Ecclesiastica Historia, as fol-
loweth. Audi fabulam, non fabulam, sed rem ge-
stam, de Iohanne Apostolo, &c. Heare this report,
not as a tale, but as a thing truly done by Iohn the Apo-
stle, and much worthy to be remembred of all the faith-
full: doe (I say) by him in his latter dayes. The de-
uilled Emperour called Domitian, who after Nero
appointed that cruell persecution of the Christians, and
killed them with torments, he commanded this holy
Apostle to be taken and bathed with boiling oile; be-
cause hot oile pierceth into y bones; and there was made
ready oile for his bath: then brought they [and put]
Iohn into the tub of boiling oile, and he was preser-
ued by the power of God, and with body vnhurt
came forth of the bath; as pure he was and free from
fleshy lusts and filthy concupiscence. After this, the
cruell Emperour, because Iohn would not leaue his
preaching, commanded him to be banished farre off
into an Isle called Pathmos, and there he remained
till this Emperours owne retinue killed their Lord,
as he was well worthy, for his crueltie and follie:
and the Counsell then adiudged all void, and tur-
ned another way, whatsoeuer hee before had wic-
kely purposed to bring to passe. So was the faith-
full

fulla apor̃tol of þam iglande ham to epheran byr̃iz þær
 þær he pununze hæfde zoder punora p̃p̃cende. and þ̃
 folc læpende to geleafan rimble. Ða æfter sumum
 p̃p̃r̃te ferde se apor̃tol swa swa he zelaðod swa þurh
 þa geleaffullan togehendum burzum bodigende geleafan.
 and þ̃ he circean apande on gehwilecum scipum þær
 þær ær ðam næron. ⁊ he eac þa zerehte mid ze hadodum
 p̃p̃eor̃tum be ðam þe se halga zart him rimble ze
 p̃r̃fode swa swa ur̃ se z̃d̃ seo pacu. He becom þa to anpe
 bir̃iz swa swa he zeboden swa gehende epheran ⁊ þær
 bir̃ceop ze hadode. ⁊ þa circlican þearf him sylf þær
 zetah̃te. þam gehadodum p̃p̃eor̃tum ðe he þær zelo-
 zode. and mid micelne mæsse þ̃ mennisc þær lænde to
 zoder geleafan mid glæde heortan. Ða ze reah iohanner
 sumne cniht on þam folce iunglicne ỹde ⁊ æn-
 licer hifer. swanglic on sw̃tne and senlic on nebbe
 sw̃de glæd on mode. ⁊ on anzinne cas. ⁊ begann to lu-
 fienne on his liðum þearum þone iungan cniht þ̃ he hine
 cnihte zersw̃nde. Ða bereah iohanner swa upp to þam
 bir̃ceope þe ða nisan swa ze hadod ⁊ him þur̃ to c̃að.
 p̃r̃te þa la bir̃ceop þ̃ ic wille þ̃ þu hæbbe þine iungan
 man mid þe on þine lare æt ham. ⁊ ic hine þe be fæste
 mid healicne ze cneorñr̃se on cnihtes zersw̃r̃se ⁊ þir-
 rene zelaðunge. H̃æt þa se bir̃ceop bliðelice under fenz
 þone foner̃dan cniht. ⁊ rade þ̃ he wolde his zimene
 habban mid georñfulñr̃se swa he him bebead on his pu-
 nunge

full Apostle enlarged from that Isle [and sent] home to the city of Ephesus, where he working the wonders of God, and ever instructing the people to beleefe, [aboad and] had his habitation. Then after a while went the Apostle, as the faithfull required him, to the townes thereabout, preaching the faith, and set vp Churches in euery province where none was before: & he establisshed their gouernment with the order of priesthood, as y story saith he was euer directed by the holy Ghost to doe. He came then to a towne neere Ephesus, as he was intreated, and there consecrated a Bishop, and vnto the Priests there dwelling himself declared the Church-seruice, and in great estimation taught the inhabitants the faith of God, with a glad heart. There saw Iohn among them a certaine young stripling in the flower of his time of an excellent shape and strong constitution, a manly countenance, a cheereful hart, & subtill vnderstanding; & began of his owne gentle disposition to make much of the lad, & intent to beget [and win] him vnto Christ: then the Apostle looked vp, as to the new made Bishop, and thus said vnto him; Know thou Bishop, that my desire is thou take and instruct this young man at home, & thee and with a very especiall care I commit him to thy charge here before Christ and his Church. So the Bishop very willing & blithely accepted that youth, and promised to haue such earnest care of him, as the Apostle while he staid there, againe and againe commanded;

nunze mid him. Iohanner þa eft ze eoleahƿe his ƿorð
 ⁊ ze lome bebeað þam birceope mid hærum ꝥ he þone
 iungan cniht ze ƿiffian sceolde to ðam halgan geleafan.
 ⁊ he ham þa gefende eft to eferan biƿig to his bir-
 ceop sceole. ðe birceop ða under fenz sƿa sƿa him be-
 boden ƿæs þone iungan cniht. ⁊ him criſtes lafe dægh-
 ƿamlice tæhte ⁊ hine deorƿurðlice heold oð ꝥ he hine
 gefulode mid fullum trƿan ꝥ he geleaffull ƿære. and
 he ƿunode sƿa mid him on aƿƿurðnýrse oð ꝥ se birceop
 hine let ƿaran be his ƿille. fende ꝥ he sceolde on ƿoder
 ƿise þurh ƿuman ongarƿlicum þearum. He ze reah þa
 sƿona ꝥ he his sýlfes ze seold on ungeriƿedum freo-
 dome. ⁊ unſcæddigum þearum. ⁊ began þa to lufienne
 leahƿas to sƿiðe ⁊ sƿela undeapas mid his efenealdum
 cnihtum he unscælice ferðon on heora idelum lufum
 on ze fæmmednýrsum. ⁊ sƿolicum ze bærum. He and his
 ze feras þa begunnon to lufienne ða micclan druncen-
 nýrse on nihtlicum georýðe. ⁊ hig ða hine ongebrot-
 ton ꝥ he began to sƿellenne on heora ze ƿanan ⁊ he
 ze fenede sƿa hine sýlfne fimble to heora sýnlicum
 þearum ⁊ to marum morðdædum mid þam manfullum
 floce. He ze nam þa hearðlice þurh heora lafe on his
 orþance þa egerlican dæda. ⁊ sƿa sƿa modig hoſs he un-
 ze midloð býð ⁊ nele ze hiſsumian þam he him on up-
 ƿan sit to sƿa ferðe se cniht on his fƿacedum dædum.
 ⁊ on morðdædum micclum ze sƿrangod on orfennýrse
 his

manded, for he repeated his words, and often required that the Bishop should instruct the young boy in the holy Catholike Faith : and then departed home to his own Bishopricke at Ephelus. The [other] Bishop undertooke then the Lad, and Catechised him daily, and held him deare ; at last baptized him, with assured confidence of his faith. And the youth there remained in good account, till the Bishop suffered him to goe at libertie, hoping hee should by the grace of God continue in ghostly good bekauiour. But the young Lad saw then quickly that he was of his owne power, in libertie vnripe and manners vnstaid, and began to incline much vnto all manner of vice and euill customes, with other of his age ; who, being neuer better aduised, went on still after their vaine delights in sinne and wicked demeanure. Hee and his companions began then to delight in much bibbing and rambling by night ; and so they brought him on at first to steale, as they were wont ; and he bent himself wholly to their sinfull manners, and followed that vngodly crew euen to the greatest abominations : so at length after their instructions, hee tookst aduerture of his owne accord vpon deeds most carefull [to bee thought on.] And as a wilde horse vnbroken refuseth to obey his rider ; so ran on this youngster in his fierce [and bold] attempts, and [was] by great offences hardned to despaire of his

his agenre hæle. swa þæt he ontrufode on his drihtnys
 milðheortnysse. 7 his milðheortnysse. 7 his fulluht-
 er ne rohte þe he under fangen hæfde. Him þuhte
 þa to paclic þæt he wolde ge fremman þa leasan leahtras.
 ac he leornode æfre manan 7 manan on his manfulnysse.
 7 ne let nanne his gelican on yfele. He ne gefarode þa
 þæt he under þeod wære yfelum zezadum þe hine ær for-
 lædon. ac wolde beon yldest on þam yfelan floce. 7 ge-
 worhte his zerepan to wealgengum ealle on wigillum
 dunnum on ealne hneornysse. Eft þa æfter fýrre
 ferdre se apostol to þære fære fædan byrig þe se bir-
 ceop on sunode þe þone cnihtr hæfde on his zimenæ ænor
 swa swa iohannes het. 7 he hine befærte. 7 he sƿiðe
 bliðe wæs æt þam birceop stole. sƿiððan hegedon hæfde
 his drihtenes þenunga. 7 þa ðing gefyllede þe he fære
 zelaðod wæs. He cwæð þa anƿaðlice. eala þu la birceop ge-
 bryng me nu æt foran þæt ic þe be færte on mine
 drihtnes trupan. 7 on þære geƿitnysse þe þu ƿirrian
 scealt on þisere zelaðunge. He searð þa ablicged 7 sende
 þæt he bæde sumes oðres sceattes oððe sumes feor wæs þe
 he ne under feng fram þam apostole. ac he eft beƿorhte
 þæt se eadiga iohannes him leogan nolde ne hine wæs bi-
 dan þæt he ær ne be færte. 7 he forht mod ƿafode. Iohan-
 nes þa zereah þæt he fæst ablicged. 7 cwæð him eft þus to.
 Ic biððe æt þe nu wæs iungan cnihtr þe ic þe be færte. 7
 wæs bƿafor fære þe me be forht ys. Ða be zann se ealða

own soules saluation, that trust he had none in his Lords mercy, and thereof made no reckoning, nor of y^e baptisme which he had receiued. He thought it then too base a thing for him to exercise himselfe in vices of y^e meaner sort, but went on in his wickednesse euermore to greater and greater, and herein suffered no man to be like himselfe: he scorned then to be an vnderling vnto the bad companions which had so mis-taught him, but would himselfe be chiefe of the damned crew, & perswaded his complices vnto open robbery by the high-way side wth all cruelty. Soone then after a while returned the Apostle vnto the foresaid towne where y^e Bishop dwelt that had sometime his young man in his retinue, as Iohn had commanded, and he entertained him with a very cheerefull countenance at y^e bishopricke: & when the Apostle had done his Lords worke, & all things fulfilled, for which he was sent, he then entred into this particular, and said, O thou Bishop, fetch me now that which I betooke vnto thee in my Lords behalf, as y^e maist be informed by y^e testimony of this whole Church. The Bishop was abashed thereat, & weened y^e he meant some paimēts or sums of money, rather than he euer had of y^e Apostle, and yet he thought S. Iohn would not tell him an vntruth, or aske y^e which he neuer left there, & was therfore in a doubtfull disposition of mind. Iohn then seeing him sit still in a manner, said again thus vnto him; I demand of thee now y^e young man whō I left to thy charge, & y^e brothers soule wherof I haue great cōmiseration. The began y^e old man

incudlice riccettan 7 mid pope pearð pitodlice ofer-
 ten. 7 cƿæþ to iohanne. He leof ƿr nu deað. Ða he fram
 iohanner færllice 7 cƿæþ. hu ƿr he la deað oððe hƿilcum
 deaðe ? He cƿæþ him eft þur to andſƿare. he ƿr gode
 deað. forþan he leahter full 7 geleafleas æt bærft. 7
 he ƿr geporden nu to wealdgeƿgan 7 þara fceaðena eal-
 dor þe he him sylf zegaderode. 7 punað on anre dune
 mid manegum fceafum þam þe he nu ƿr ealdor 7 hefe-
 toga. hƿæt þa iohanner mid opimatre geomeƿunge cƿehte
 his heafod 7 cƿæþ to þam biſceope. Gode hynde let ic
 þe þ þu þar broðor fæle heolde. ac beo me nu geƿer-
 ced an gefæddod hoſt. 7 lat weop þar feger þe līð to þam
 fceadum. and man him fona funde þar þe he fƿin diſ
 far. 7 he fram þære cinicean fona fƿiðe eftte oð þ he
 gereah þara fceafena far. 7 to þam pearðmannum pi-
 todlice becom. Ða gealhton þa pearðmen his weald le-
 ðer farfte þ he mid fleame hƿu ne æt buſfte. Ac he
 nolde him æt fleon ne naner fleamer cepan. ac he clȳ-
 pode ofer eall. Ic com me sylf to eop aladað me nu to
 butan lafe eoperne ealdor. His clipodon þa mid þam
 þone cniht him raðe to þe his heafod man far 7 he
 com þa ge fæmnod. 7 he midſceame pearð fona ofer-
 goten þa þa he oncneop þone cƿiſter apoſtol. 7 began
 to fleonne fram his andfeardnyrfe. Iohanner Ða heop
 þ hoſt mid þam fƿupan. 7 pearð him æfterpearð 7 his
 ƿlode negimðe clȳpode þa hlode 7 cƿæþ to þam fleondum.

stranger, to sigh, and was almost overcome wth weeping, and said vnto Iohn, Alas (my deare) he is now dead: Then asked Iohn hastily, & said, How is he dead, I pray thee, and of what death? And he thus answered againe, He is dead vnto God, for he is waxen full of all vice, & fallen from the faith, and he is now become a robber by y^e high way, and captaine of a company of robbers, which he hath gathered vnto him, & keepeth on the downes wth many strong theeuers of his retinue, being himselfe now their prince and leader. Then Iohn lamented the case out of measure, and shooke his head thereat, and said to the Bishop; Is this the care of thy brothers soule which I commended vnto thee? but make me now ready a well going horse, and a guide for the way that leads to these theeuers: and they found soone for him that he desired; and he straight made great haste from that Church, vntill he saw where the theeuers haunted, and fell directly into the hands of their watchmen: then laid they his guide fast, that he might not any way escape by flight; where as he meant not to flie, nor had any thought thereof: but he cried aloud, I came vnto you of mine owne accord, bring me now quickly to your chiefe. So they called straight vnto him their yonger captain, & he came wel armed: but whē he knew Christs Apostle, was straight overcome wth shame, and began to flie from his presence. Then Iohn set spurs to his horse, & made after him, not minding his owne age, and cried aloud to the run-away;

Eala þu min runn. hwi fliht þu þinne fæder ? hwi fliht þu þine ealdan 7 ungefærnode ? Ne ondræd þe læsarnig 3it þu hæfst lifes hilt. Ic wille agifan gerced for þinne sawle criste. 7 ic luflice wille min lif for þe gyllan swa swa se hælend seald hine sylfne for us. 7 mine sawle ic wille for þinne. æt stans hwar nu 7 ge hys þar word. 7 ge luf þ se hælend me arende to þe. Ða æt stod se sealdunga sylf þan he þar word gehird. 7 aleat to eorðan mid eallum lichama. 7 apearp his wamna, and weop sylde biterlice 7 he biferde seoll to iohannes fotum mid geomeunge 7 haterunge mid tearum oferzotten biðdende miltunge be þam ðe he mihte 7 behyðde his sylfðan hand oferseamod forðeawle. for þære morderdæ. Ðe he gedon hæfde. 7 for þam manlihte þe he sloh mid þære handa. Ða swor se apostol þ he soðlice wolde him miltunge bezitan æt þam mildheortan hælende. 7 eac he sylf aleat to him. 7 gelæhte his sylfðan forðære þe he ofdræd swa for his morderdædum 7 alædde afez wepende to circean. 7 for hine gebæd mid broðorlice lufe swa swa he him be het. to þam hælende ge lome. 7 eac mid fæste swa daga onan oð þ he him miltunge beget æt þam mildheortan criste. He hine fæstode eac mid his fæstena lufe. 7 his afyrhte mod swa se fæstlice mid his fæstne gelidewæhte þ he ne wære ofmod. 7 he næf hron ne gewæc an þan þe his sawol swa wæs innan geglædd þan þone hælga gart. 7 he

O my sonne, why fliest thou from thy father? why fliest thou from such an old and vnarmed man? O despaire not of mercy! there is yet great hope of thy recovery vnto life. I will [yet] giue account of thy soule to Christ, yea gladly giue mine own soule for thee: as our Sauiour gaue his owne soule for vs, so will I giue mine for thine. Stay at least a while, and heare this word, and beleue that Iesus hath sent me vnto thee. Then staid the ruffian when he heard him so say, and bowed downward with his whole body, and cast away his weapons, & wept very bitterly, & trembled, & fell at Iohns feet groning & sobbing & ouercome wth teares, yet as he could craue mercy: & hiding his right hand, as greatly ashamed thereof, for the outrages and murders that hee had therewith committed. Then swore the Apostle that he would obtaine mercy for him with the mercifull Sauiour, and bowed also himselfe downe to him, and tooke him by the right hand; for which by reason of his foule deeds he was most out of hope; and led him weeping to the Church, & with a right brotherly loue praid often for him vnto our Sauiour according to his vow: wth fasting also many daies together, vntill he obtained mercy for him at hand of the mercifull Christ. He strengthened him also with his milde instruction, and gently appeased his troubled minde with his words of comfort against desperation: and neuer left, till the [distressed] soule was inwardly cheered by the ho'y Spirit, and he

miþorunge hæfde ealra his miþ oðra. He hine hadode
 eac to þæs hælendes þeowdome. ac ur ne regeð na seo pa-
 cu to þram he hine fetete buton þ̅ he realde roðe ge-
 býrnunge eallum oðro betendum þe to drihtene ge cýr-
 pað þ̅ hig magon aþiran gif hig ræðfærte beoð fram heora
 raple deaþe 7 fram heora rýnnum bendum. 7 heora rcip-
 pend gladian mid roðre oðro bote 7 habban þ̅ ece lif mid
 þā leofan hælende se þe apixað on ecnýrfe. amen. se hab-
 bað nu ge ræð be ðam cipclicum bocum on þære ealðan æ.
 7 eac on þære nīpan ða rýno þa tpa ge cýðnýrfa be crī-
 tes mennīrcnýrfe 7 be ðære halgan þrinncýrfe on roðre
 annýrfe rpa iraiar ge reah on his garulican gerihðe hu
 god rýlf geræw. 7 him rungon abutan duo renaphin. þ̅
 rīno tpa engla perod. Sanctur sanctur sanctur. ohr deur
 rabaotþ. þ̅ yr on englīc. halig halig halig. drihten peroda
 god. mid his pulðre yr afýlles eall eorðan bradnýrfe. Ða
 tpa renaphin roðlice getacode. þa ealðan gekýðnýrfe. 7
 eac þa nīpan þe heriað mid poroū 7 mid peorcū æfre þone
 ælmihtigan god se þe ana rīxað on anre godgundnýrfe
 butan anginne 7 ende. Ða lapeopar þe nellað heora lape
 nýman of þīrum halgum bocum ne heora gebýrnunga ða
 beoð rpilce lapeopar rpa rpa crīst rýlf ræwe. Cecur ri
 ceco ducatum pperter ambo in poueam cadent. Gif se
 blinda man býð þæs blindan latteop þonne befeallað hi
 begen on sumne blindone reað. Ða lapeopar ðe pillað heo-
 ra lape nýman of þīrum halgū bocum 7 heora gebýrnunga

found mercy for all his sins. The Apostle gaue him holy orders also, that he might doe the Lord Iesus better seruice. Yet this story shewes not ouer what particular charge he set him, but this only, that he gaue true example vnto all that tyme to the Lord wth repentance; y^e they may rise, if they be constant from their soules death & bands of sin, and pleasing their maker by true penance, haue euerlasting life wth our deare Sauour [Christ,] who [liueth and] reigneth world without end. Amen. We haue now spoken of the Church bookes, as well concerning the old Law, as the new: which are the two Testaments of Christ: incarnation, and concerning the holy trinity & true v^{er}ity, as it was seene by Esay in his spirituall vision: how God himselfe sate wth two Seraphims, that is, two hoasts of Angels, round about him singing, S^actus, sanctus, sanctus, Dominus Deus sabaoth, &c. in English Holy, holy, holy, Lord God of hoasts, all the broadnesse of the earth is filled with his glory. The two Seraphims doubtles betokened y^e old & new testaments: which giue the praise both of word and worke vnto y^e Almighty, who alone reigneth in v^{er}ity of Godhead without beginning and end. All teachers who take not their doctrine and examples out of these holy bookes, are like those of whom Christ himselfe thus said, C^{ec}c^{us} c^{ec}co ducatum pr^æstet, ambo in foueam cadent: If the blinde man be leader of the blinde, then shall they both fall into some blinde pit: but such teachers as take their examples & doctrine from hence,

ge of þære ealðan zekiðniſſe. ge of ðære nīpan þa beoð
 ſpīlce laſeopar ſpa ſpa cniſt eft ſýlf cƿæð. Omnis ſcriba
 doctur in regno celorum ſimilis eſt homini patri fami-
 liar qui pproferet de theſauro ſuo noua et uetera. ſe-
 zelæneð bocene on goder zelaðunge ýr zelið þam hlaforde
 ðe for læt ſimble of hiſ agenum gold hofde ealðe þing
 7 niſe. Tpa 7 hund reofontig boca ſind on bibliothecan
 for þan þe hiſ ſume ſind to ſette on tpa for heora
 langnýrſe onge leafulre cniſcean þ̅ maſ ſceapian ðe ða
 zereſniſſe cann. 7 ſpa ſela ðeoda purdon to ðælede æt
 ðære pundorlican býrig ðe ða entar yoldon ſiſcean mid
 ze beote æfter noer flode ær ðan ðe hi to ſerdon.
 And ſpa ſela leorning cnihta ær ðe ure hæleð mancinne
 to bodienne þæra boca laſe mid ðam cniſtendome ðe ða
 com on þar folc þurh ðone hæleð ſýlfne 7 þurh hiſ
 býdelar 7 býndon ſpa ðe hi zereſte oðre bec ðurh ha-
 lige laſeopar ðe man hæfð riðe ge hƿær on cniſtendome
 cniſte tolofe 7 ſeo rihte ýð þiſſe folcde ſtýnt
 fram cniſte aſtpeht of domer dæg eallum mannū unge-
 piſſac ht pat ſe hæleð 7 ſeo reofode ýlð ýr þe ýrind mid
 þiſum riſum fram abele þam rihtſiſan oð þiſſe folcde
 ende na on lýbbeodum mannum ac on forðſapennum ſaplu.
 on þam oðrum liſe þær þær hiſ bliſſiað anobio ende 3t
 þær ecan liſer þonne hiſ aſiað ſpa ſpa þe ealle ſceolon
 of ðeade zefunde urum drihtene to geaner 7 ðeo eah-
 teode ýlð ýr ſe an eca dæg æfter urum aſiſte þon
 ge

whether be out of the old Testament or the new, are such as Christ himselfe againe spake of in these words; Omnis serua doctus in regno cœlorum similis est homini pater familias, qui profert de thesauro suo noua & uetera: Euery learned Scribe in the Church of God is like the master of a family, who brings forth euer out of his treasure things new and old. 72. Bookes there be in the Bible, for in y^e faithfull Churches, they are diuided into two, because of their length, as a man may easie perceiue who knowes their order. And into so many were nations diuided at y^e wonderful city which after Noe's flood y^e Giants would haue built by decree before they parted. The like number of Disciples did our Sauour send to preach according to y^e contents of these books the Christian religion, which then through Christ himselfe his Apostles entred vpon this world. Though many other books also there be writtē hereof by holy doctors, and far & wide had [& dispersed] thorough [all] Christen dom, to the praise of Christ. So y^e sixt age of this world runneth fro Christ vnto the day of doome, which no man knowes, but the Lord himselfe. A seuenth age [of men] is which runneth on together wth [all] these six, fro the righteous Abel vnto y^e worlds end, not of men liuing here, but of soules departed & in that other life; whence they reioyce still in expectatiō of eternall life after their resurrection, as rise againe from death we must all with whole & sound bodies to meet our Lord. The eighth age is that euerlasting day after our resurrection, when

þe rihtað mid gode onfæle 7 on lichaman on ecefe ræle.
 7 ne bið nan ende þar anes dæges. þonne þa halgan fci-
 nað swa swa seo ranne deð nu. Hu mæg se man wel fapan
 ðe his mod aþent fram eallum þisum bocum 7 bið him
 swa an wille þæt him leofne bið þæt he lymbbe æfre be his æge-
 num bihte ærcieð fram þisum swilce he ne cunne crifter
 gerefnysa. Moyses ur læwe se mæra witega on his
 gerefnisum þur fecgende eallum. Interroga patrem
 tuum et annuntiabit tibi. maiores tuos et dicent ti-
 bi. et cetera. Ðæt 7r on englisc. Acra þinne fæder em-
 be ðone soðan god 7 he se kyð be him. befin þine yl-
 dran 7 his se fecgað. Gif þu nelt witan 7 beonge wifsoð
 her þu scealt leornian þar se lare bið on egerlicum wi-
 tum ðæt þu wite þonne hwæne þu forfære. 7 hwar ge-
 refnysse. witan sceoldon smeagan mid wiflicum geþeahte.
 þonne on maninne to micel 7fel bið hwilc ðara fte-
 lenna þar cine ftoles ære to brocen. and betan ðone
 fona. ðe cine ftole ftynt on þisum þrim ftelum. Labo-
 ratores. bellatores. oratores. Laboratores sind 7rð-
 lingas. 7 æhte men to þam anum be wæhte. þe his ur
 bigleofan wiliað. Oratores. syndon þe ur ðingiað to
 gode 7 criptendom fyrðriað on criptenum folcum. on
 godes þeow dome to ðam gartlican ge winne to þam
 anum be wæhte ur eallum to þearfe. Bellatores sin-
 don þe ure burga healdað 7 eac urum eard wif þone
 fizenðe here feohwende mid fæmnum. swa swa paulus
 fæwe

we shall reue with God in euerlasting happinesse both of soule and body: of that day there shall be no end; and then the saints shal shine as the Sun doth now. How can the man well fare, who turneth his heart away from these books, and is so selfe-conceited, that he had leiuier alway liue after his own imagination, from these so different, than he knowes nothing of Christs ordinance? The great Prophet Moses in his writing saith thus vnto all; Interrogatrem tuū & annuntiabit tibi; maiores tuos, & excent tibi: that is in english, Aske thy father concerning the true God, & he shall tell thee of him: enquire of the ancients, and they shall shew thee. If thou wilt not learne & be directed here; y^e shalt learne where y^e wouldst not, in horrible torments, to know whom & whose ordinances thou hast contemned. Counsellours of state in time of too much euill among men, with wise deliberation ought to consider which pillar of the royall throne is broken, and that soone amend. The throne is founded on these three [columnnes or] pillars: Laboratores, Bellatores, Oratores. Laboratores are plowmen & husbandmen, whose only is the charge to procure vs whereon to maintain life. Oratores be they who gain vs vnto God, & preserue the religion throughout all Christendome; and the seruice of God, as a spirituall labour, is only their charge for y^e behoofe of vs all. Bellatores are such as defend our cities & land, by force of armes withstanding an enemy that goes about to subdue vs, according to the doctrine of S^t. Paul, teacher of the Gentiles,

ræde se þeoba lafeop on his lafeop dome. Non fine cau-
 ra portat miles gladium. et cetera. Ne byrð na se cniht
 butan intingan his swurð. he ys godes þen þe sylfum
 to þearfe on ðam yfelum yrcendum to wræce ge setu.
 On þisum þrim stelum stýnt se cyne stol. ⁊ gif an bið
 foruð he sylð adun sona. þam oðrum stelum to unde-
 arfe ge siss. ac hwar gebýrað us embe þæt to smeagenne
 his sceolon smeagan þe þær ziman sceolon. ðe sihtwira
 god larað sihte domas ac meorceanas aþendað police
 to ofu þa sihtan domas onzcan drihtenes willan ⁊ seo
 yfelnyss becýmð ofer eallum folce þær ðær se unþearp
 onfrophlice nixað. ðe þe godes þegen bið sceolde deman
 sihtlice butan ælcum meorceanste mid soðfæstnyrse.
 þon purpode he god mid þam godan þearfe. ⁊ his meo-
 þære micel forgode. se ðe leofað ⁊ nixað ato worulde.
 amen. Ic wolde secgan be þam ungeræligum folce be þam
 iudeiscum þe urne drihten ahengon. ac ic wolde aþerst-
 secgan þæt ic ge rad hæbbe. Manega þær ge lýfdon
 of þam mancinne on criste. ac se mæra ðæl þær mann-
 cinnes nolde on hine zelýfan. and loredon forði. Him
 be comon fela ymða æfter crister þrowunge on eal-
 lum ungelimpum and ofslagenne wurdon fela þær fol-
 ces mid færligum onwærum. and hi acwealdon crister
 apostolas þone zingpan iacob. and þone sihtwiran iacob
 and stephenum oftwæfdon mid heardum stanum and
 heora yfel ge eacnodon him sylfum to unþearfe and
 noldon

who saith, *Non sine causa portat miles gladium, &c.* The [Magistrate or] Knight beareth not sword without cause: he is the Minister of God; in his owne place set, to worke vengeance vpon euill doers. These bee the three pillars [I say] that vphold the chaire of state; & down that falls, if one of them be decaied; whereby the other become vnseruiceable. But to what end should we meddle herewith, let them haue care therof to whō it belongs. The righteous God loueth right iudgements: but bribes too too commonly doe turne iustice out of the way, contrary to the Lords will: and euill befalls all men, where wrong so reigneth vncontrolld. Whosoever will be the true [servant and] Minister of God, must iudge right-ly & according to the truth without reward. So shall he honour God, with his [vpright and] good dealing, and great shall his reward be at y^e Lords hand, who liueth & reigneth world without end, Amen. I would haue said somewhat [before] concerning that vnhappynation, the Iewes I mean, who crucified our Lord: but this I thought meet first to speake, that I haue done. Many of them beleeued on Christ, but the most would not; and therefore perished. Much misery befell them, and of all sorts, after the passion of Christ, and slaine were many of them by sudden assaults: they themselues killed also Christs Apostles, James y^e younger, and Iames the iust: Stephen also they [battered and] ouerwhelmed with hard stones; and heaped euill vpon euill, to their owne mischiefe:

noloon beargian þær hælenber flege. ne mid nanre dæd.
 bote his milcre biððan. Ða fende he him to rillice
 wæna. and riððan heargunge þurh þa romaniſcan. Ver-
 þarrianur þær carene on þam timan re aſende him to
 his ſunu titum mid micelre fýrde þær romaniſcan fol-
 cer. ⁊ beſæt heora burh oð þ̅ hi ſpulten hungre. and
 mann aſearp þa lic for þan laþlican ſtence ut ofer ðone
 ſeall. and ne mihton nater hyon for heora mægenlearte
 þa meniu be ſepian. Hi cupon heora gindlar and gær-
 æton georne ⁊ ælc lahte of oðrum gif he hƿæt litler
 hæfde. ⁊ ðone mete of ðam muþe ſpiþe unmægdlice and
 neaſepar urnen geond ealle þa burh. ⁊ ſmealce rohton
 mid ſpiþlicum ðreate þone behiððan mete on heora
 hordcleofan. and beoton ælcne man þe ænig þing hæfde
 gif he heora rodnirſe wolde rið cƿeþan. Nýr ur na to
 ſecgenne þone ſceamlica monð þe þær ge don þær ? ac
 hi purdon adýðde mid þam hatan hungre ſela hund
 manna þær ærman mennirceſ ma þonne ſe ſecgan pillað
 and þa neaſepar riþþan ofrlōh ælc oðerne and ſeo burh
 ſearð ge fýlo. and to forþen grundlunga ſƿa ſe hælen-
 ſæde ær his þropunge. Of þam iungum cnihtum þe ce-
 mon of ðam hungre on eallum þam lande hi alæddon
 aſeg to ſiſcenne gode ſeb ſƿa ſƿa hi ſarþon ge togenne
 and of þam cnapum ýr þ̅ kýnn git ge hƿær and þis þær
 þ̅ eoleaþ heora ýfelan dæda. and eac helle ƿite þæt
 þ̅ him hefegeþe ýr. Nu miht þu ſel ƿitan þ̅ ƿeopc ſƿe-

nor would they lament nor wth any repentance entreat his
mercy: then sent he the horrible [signes &] tokens, & vt-
ter destruction afterward by y^e people of Rome. Vespasia
was Emp. at y^e same time, & he sent his son Titus against
them wth a great host of Romans, who besieged their city
vntil there died of famine so many y^e they were faine, for y^e
loathsome smell, to cast the dead bodies ouer the walls; so
weake as w^{ere} able to defend the selues; they chewed their
own girdles & were glad to eat [very] grasse, & snat-
ched one from another what little there was: yea meat
out of mouth, as vtterly void of all [naturall &] natio-
nall compassion: boothaylers also [among the] ran vp
& downe the streets, & threatening sore all men sought
narrowly for meat hidden in their storehouses; & beat
each one, what any thing had, and durst gaine say their
madnesse. It is not to be spoken the shamefull abominati-
on y^e there was done. But there was destroyed wth y^e into-
lerable famine many a hundred of that miserable nation,
yea more then we wil say: & the boothailers at length
slew each other, & y^e city was taken & laid leuell to the
ground, so that there was not left one stone vpon another,
as our Saviour said before his passiō. Of the young chil-
dren, all that remained after the famine throughout all
the land, they led away to be put to worke wheresoeuer
they were captiues: & of these came the Iewes in most
places yet liuing: this was y^e reward of their wickednes;
& y^e paine of hell thereto, which is more heavy for them
to beare. Now maist y^e well vnderstand that the worke

cāð rpiðor þonne þa nacodan worð þe nabbað nans frem-
 minge. Iſ ſwa þeah gōð weorc on þam gōðan worðum
 þonne man oðerne lærð ⁊ to geseapan ge trimum mid
 þære roþan lare. ⁊ þonne mann wifðom rprecd manegum
 to þearfe ⁊ to rihtwinge ꝥ god ri ge herod seþe apixap
 amen. Du woldest me larian þa þa ic wæs mid þe ꝥ ic rpi-
 ðor spruce swilce for blisse ofer minum ge punan. ac
 wite þu leofman ꝥ ge þe oðerne neaðap ofer his mihte
 todrincenne ꝥ ge mot abeþan heora begra gild gif him
 anig hearm of þam drence be cymð. Vre hælend crist
 on his halgan godspelle forbead þone ofer drenc eallum
 gelyfendum mannum. healde seþe wille his gesehtnysse ⁊
 þa halgan lareowas æfter þam hælende aledon þone un-
 deap swið heora lareow dom ⁊ tæhton ꝥ man spruce swa
 swa him ne derede forþan þe ge oferdrenc for deð un-
 swilice þæs mannes sawle ⁊ his gesundfullnysse. ⁊ unhal-
 be cymð of þam drence. Loca swa þas boc awrite wite
 hig be þære byrne ⁊ for godes lufon hi ge rihte þæt
 heo to leas ne beo ðam writere to drihte ⁊ me to tale.

speake the more then the naked word, which profits not. Yet is there good worke euen in good words; as when a man teacheth & edifieth another in the faith by [his] true doctrine, & when a man vttereth wisdom for the behoofe & direction of many, to the praise of God, who commandeth ouer all. Amen. When I was wth thee, thou went'st about to perswade me to drink liberally, as 'twere for delight, and beyond my custome; but know thou deare friend, that who so forces another man to drinke more then he is able, shall answer for both if any harme come therof. Our Sauour Christ in his Gospell hath forbidden drunkennesse vnto all the faithfull: suffer all men that will to keepe his ordinance. The holy and learned fathers also haue since our Sauour put downe that enormitie by their doctrine: and taught that man should so drinke as it doe not hurt him: for ouer drinking surely destroyes a mans soule & safety: and [much] sickness [of body] comes thereon. Whosoever shall write out this booke, let him write it according to the copy, and for Gods loue correct it [well] that it be not [found] faulty, lest he therby be discredited, & I sbent.

